The Ministry and Melody of Angels

Alfred Fowler

Falero

TOWARDS A BETTER WORLD

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(See page 271)

Blashfield.

CHRISTMAS BELLS

THE MINISTRY AND MELODY OF ANGELS

A GIFT BOOK

FOR

EVERY DAY IN THE YEAR

LISTEN! TO CHEER THY HEART
THESE ANGEL VOICES COME
WHISPERING: ONWARD IS THY PATH
AND UPWARD IS THY HOME!

BY

ALFRED FOWLER, D. D.
THE SONG ORATOR

WITH INTRODUCTIONS BY

MARGARET E. SANGSTER AND
CHANCELLOR BURWASH, S. T. D.

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Author's Preface.

THE query fronts us: What do we know about the angels? Is it possible for us to realize that unseen friends, soothing and nerving us, are ever by our side? Is it profitable for us, in the strenuous life that we are living, to spend precious moments in learning what the wise men of all ages have written and painted and sung of the "couriers of the Most High?"

We answer at once in the affirmative. We may know them as very near and dear friends—helpers in every time of need—and it is a good thing to sing and speak of them, and study what the master minds of the world have said upon the subject.

We have ascertained in our study that the world's greatest writers and singers have been those who believed in angels, and that the finest of their contributions have been upon this theme. The matchless gems furnished herein are ample proof.

The blessings to be derived from a careful study of so exalted and so important a subject to the intellectual, moral and spiritual life is beyond calculation.

Macaulay in his eulogy of the Puritans, says that they "were men whose minds had derived a peculiar advantage from the daily contemplation of superior beings and eternal interests." Clara Erskine Clement exclaims: "What study is more charming and restful than that of the angels as set forth in Holy Writ and the writings of the early Church?" Mrs. Needham: "Surely the

cultivation of our souls in fellowship with angels must lift the aspirations and purify the conduct. Let us weigh well the benefits to be derived from an unreserved and Scriptural faith in the strong and tender offices of these God-appointed messengers of grace." While still another, Dr. Patterson, writes: "Great instruction, comfort and consolation may be drawn from the angels. Next to Christ they are the best friends we have. Why should we not learn all we can about them? With good old Baxter we may all wonder why the Church pays so little heed to them."

There is, indeed, an amazing ignorance on the subject. Only the other day a great scholar remarked to me: "It is unfortunate that there is so little known about the angels."

I have therefore found great pleasure in compiling this present volume, which contains practically all that the inspired writers, the rhetoricians, the poets, the song composers, and the master painters of the ages have contributed on this theme. Every phase of the question is discussed.

How few people, if any, know that there are 365 passages in the Bible on the subject of angels. This thought gave to me the idea of a Year Book, the verses being placed in consecutive order from Genesis to Revelation.

Five minutes each day for one year will enable you to read the book. Since angels are to be our immediate companions after death, why should we not spend a little time each day in cultivating their acquaintance and friendship?

The book is an incentive to action as well as devotion. It inspires one to "do lovely things, not dream them all day long."

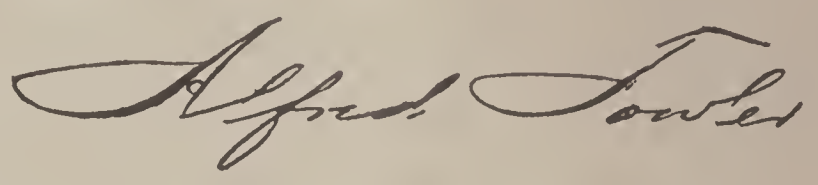
The writer takes this occasion to thank all authors from whose works extracts have been drawn for the strengthening of this beautiful theme, the existence and ministry of heavenly friends—the angels.

Permit me to say that the work as a whole is in commemoration of an angel's visit to me when a youth. The message was this:—Preach! Preach! Preach!

At the angel's bidding, a promising business career was at once abandoned, and a life work in the ministry begun. Since then the study of Angels has been a work of love, and the bringing of this book to completion,—what a joy it has been!

And now:

I send this little volume forth
  Preened as an angel's wing,
East and West and South and North
  A constant song to sing.



Introduction

BY MARGARET E. SANGSTER

THE trend of our times is toward materialism. Commercial aggrandizement is the goal of the great nations. East and West, the mighty world powers watch each other, resolute to check the least advance that one or another may make, lest it somehow invade the rights or snatch the privileges which have to do with the acquisition of wealth. Communities, families, and individuals catch the contagion of the period. To be rich is to be envied. To increase in goods and lands and stocks and mines is to reach the ultimate end of most human ambition. The spiritual side of many a nature is hopelessly wrecked on the lee-shore of indifference and apathy, rather than of honest doubt, or open hostility, because people care so much for the mere material gains of existence, so little for the unseen and eternal realities.

Yet, the fashion of this world passeth away. In the midst of business, of competition, of almost savage struggles to get on, death lays its chill arrest on men, and they are no more in the rush of this worrying age. They go to meet and face the world that has been around them from birth, of which they have thought little, about which they have had no concern.

The spiritual, the supernatural, the intangible, is around us as we walk our earthly ways, just as it was around our predecessors on the globe when the earth was new. Angels still come hither on God's errands. Angels hover over the cradle and stand sentinel-wise over the child whom God loves, and are with men

and women in the strife with temptation, or the hour of great anguish and deep distress. "Angels ever bright and fair" may form an unseen background for our happiest occasions. An angel stern and shadowy, yet with love in his heart, comes to emancipate the soul and lead it from the body's prison, to the freedom of the city that lies foursquare on the banks of the river of life.

It is well that we should sometimes pause amid earth's bustling activities and hear the silver trumpet call from the heavenly heights. It is well that we should listen, if haply in our homes we may hear some soft rustle of angelic wings, some gentle murmur of angelic tones.

In the book which Mr. Fowler has compiled with great pains and loving ardor from sources ancient and modern, he has gathered up the records of poetry and symbolism and art in which allusion is reverentially made to the ministry of angels. One may read these pages and be wafted in spirit to the better land where

"The gardens and the gallant walks
Continually are green."

Faint yet thrilling echoes of the melody evermore surging around the throne are here. To study as Mr. Fowler has, the ministry of the angels, is to be impressed with the glory and beauty of the other world, and to feel in deeper earnestness that there lies about us "a world we do not see," though "the sweet closing of an eye may bring us there to be."

Glancing through this book, one is pleased to observe its catholicity. Gleaning from a wide range of literature, the aim has been to exclude nothing appropriate to the theme in hand, and to include whatever, from any author or volume attainable, has a bearing on the subject. The result is a Thesaurus of the angels, of what devout souls have felt, and devout pens have written

about them; and the effect of the whole work is bracing, tonic, and exceedingly helpful.

If there are those who approach the subject here illuminated with curiosity or patronage, regarding it as belonging to the realm of fairy lore or mythology, they will speedily become aware that their point of view is indefensible. The whole fabric of this and kindred books is founded on Scripture, on the revelations of the apostles and prophets, on the testimony of our blessed Lord Himself, to Whom in every crisis of this amazing life, angels came in swift and gentle ministry. The litanies of the angels are composed in heaven. What we know about angels we learn in the Word of God. Hence a book like this may lie on the shelf with our Bibles and be the companion of our silent hours when we enter into our closet and shut the door.

I am happy in giving this volume my word of commendation as it starts on its way.

Truly Yours.

Benjamin L. Swygart

Glen Ridge N. J.
August 8. 1903

Introduction.

BY CHANCELLOR BURWASH, S. T. D.

IN ALL ages of the Christian Church the Angels have formed a subject of interesting and poetic thought. In the Old Testament they had their place as the messengers of Divine acts both of mercy and of judgment. The same faith passed into the New Testament and appears in the Gospels, the Acts and especially in the Book of Revelation. The faith thus presented has in it nothing of wild or erratic speculation. It is a simple and sober presentation of a link of mediation between God and human history.

The reverent mystery which everywhere surrounds the language of Scripture when speaking of God is maintained here; and scarcely the outline of a material likeness is drawn. The presentation is one of relationship, spiritual and ethical in its character, always solemn and earnest as becomes a true religious faith, often full of holy gladness, sometimes full of awful terror, but always suggesting to our thoughts the highest ethical ideals and religious spirit of worship.

It is not surprising that the Christian poet should find in this part of the Bible an exceedingly fertile field. Philosophy seeks for truth in exact definition and logical demonstration. Science seeks for causal forces and their laws of operation. But it is the glory of the poet to express the truth which is but dimly shadowed forth in Nature and in history, and where he cannot express the full truth itself, so half revealed yet half concealed, at least to give utterance to the deep emotion by which our nature attests its kinship with the Unseen Author of all truth.

To science and philosophy mystery is abhorrent. Not so to that intuitive feeling after mysterious truth which forms the inspiration of the past. It rejoices with trembling in the presence of mystery and waits not for definition or demonstration to open its purblind eyes to all God-given light. Out of its emotion, by the help of a chastened and reverent imagination, it fashions an expression for the dimly apprehended truth, and in symbolic language expresses what as yet it cannot fully understand. Thus has it pictured heaven. Thus has it described the angels. Gathering up the scattered allusions of Scripture, it has placed before us a countless army of Divine messengers. It has linked them with birth and death, with the mysterious guidance of the pathway of human life, with our joys and our sorrows, our conflicts and our victories, till they seem to us a part of our family, the friendly partners of our daily life.

Nor has this been the favorite field of the poet alone. The artist on the canvas and in marble has been equally prolific in the creation of forms of expression which have linked in with the idea of the angel almost every phase of moral and religious truth and all the highest ideals of moral and religious character.

There has thus grown up through the Christian centuries not so much a doctrine as an ideal of the ministry of angels. It would be doubtless a great mistake to crystallize this into hard dogma. Even many, if not most, of the Scriptural expressions themselves were never designed as material for rigid dogmatic definition. But they all enable us to hold fast to a dimly revealed truth; and they keep alive a right feeling in the hearts of men. They build up within us the true, the beautiful and the good.

It is thus no matter of surprise that the preacher as well as the poet and the artist has entered this same field, and gathering up the material which these have created for him has used it as a powerful means for his peculiar work, the demonstration of all

truth to religious faith. Nor do we wonder that what has thus been set forth before the Christian world by poet's pen and artist's brush and sculptor's chisel and orator's tongue has entered deeply into all our life, bringing a bright and beneficent, if mysterious, influence into all its darkness and pain and hardness, and shedding a new radiance around its brightness and joy.

Mr. Fowler's collection of the gems of Christian thought and art on this subject will, I am sure, find a sympathetic reception from all Christian souls, and will aid not a little to bring the blessedness of Christian faith to heighten the joys and soothe the sorrows of human life.

G. Burnish

Victoria College, Toronto.
May 26th 1903.

To my Mother
with tenderest affection
this Angel volume
is inscribed.

ARCHANGEL GABRIEL EXPELLING ADAM AND EVE FROM PARADISE

(See page 20)

Meher

ANGELS VISITING ABRAHAM

(See page 30)

BOOK I.

January.

January.

ANGELS EVER BRIGHT AND FAIR.

January 1.

And God said: Let us make man in our image, after our likeness.—Genesis 1:26.

COME we now to the earthly Eden, and entering walk beneath the umbrageous branches of the tree of knowledge. The Creator's task is done, and he has supplemented it by the last and loveliest of his handiwork, our fair, first mother, Eve. Ah, how fair was she! We are left by Holy Writ to imagine only how the angels must have watched and marvelled over the work of these strange six days. That they were not all jealous of the love with which the Son of God even then loved the new creature risen from the dust of the young earth, we know through their subsequent obedient service. But we do not see them in the garden until the last sad hour.

The poets, however, take a greater license: Milton establishes Gabriel upon an alabaster rock near the eastern gate, a vigilant sentinel; to him, when "twilight grey hath in her sombre livery all things clad," comes Uriel, with his cherubim, to keep the night watches. Within, with the eye of faith, we may see them, more numerous than the sands of the sea shore, crowding around that man and woman. The soft movement of their pinions ruffles the air of Eden; the trees bend and sway to it, while they look forth from among their luxuriant foliage; they sweep over the surface of the waters, and the streams ripple beneath the stirring of their wings, smiling back at them. The light from their benignant faces reflects itself in all nature, and adds to the brilliancy of newly created sun and moon. Entranced, they follow every act, listen to every word, note every footstep. Some, assuming an appearance to that of this marvelous pair, but still

retaining their ethereal character, alight with airy tread upon the sword and walk beside them, entrancing in their turn the objects of their solicitude by the charming of angelic voices recounting the wonders of the heavenly paradise of which their own is but a faint reflection. Alas! That the coming of the serpent should evade their loving vigilance! All too soon the idyllic days of innocence are ended. Driven from their home by the very spirits, led by the glorious Michael, who had so lately been their playmates, we see the man and woman pass through the gates of Paradise, while

"The world was all before them where to choose."

And the flaming sword revoked above Ithuriel and his cherubim, keeping watch and ward over the desecrated portals. Down through the ages the world echoes with exquisite sensitiveness to the light tread of angel footsteps; all the celestial music which reaches the poor old earth in these, her days of decadence, is from the passing of the hosts; their pearly wings pulsing upon the air, quicken it with memories of the last delights of Eden; the glory shining from their radiant faces gives greater brilliance to the sun, throws reflection ever upon the black and lowering, storm-mounted sky. —M.

When God determined to make man he assembled together all the angels, that each one might contribute something towards the work; therefore he said to them: "Let us make man." But certain angels refused, saying: "What is man that thou regardest him?" —Talmud.

In one of the early councils of the church the form of angels was considered, and it was maintained by John of Thessalonia that they were in shape like men, and should be thus represented. The decision is supported by the supposition that God spoke to the angels when he said: "Let us make man after our image." And again by Daniel, when he describes his heavenly visitors as "like unto the simulitude of the sons of men."

—Clara-Erskine Clement.

Man He made, and for him built,
Magnificent this world, and earth his seat.
Him Lord pronounc'd; and, oh! indignity!
Subjected to his service, Angel-wings,
And flaming ministers to watch and tend
Their earthly charge. —Milton.

You both remember well the day,
  When unto Eden's new-made bowers,
Alla convoked the bright array
  Of his supreme angelic powers,
To witness the one wonder yet,
  Beyond man, angel, star, or sun,
He must achieve, ere he could set
  His seal upon the world, as done—
To see that last perfection rise,
  That crowning of creation's birth,
When, 'mid the worship and surprise
  Of circling angels, Woman's eyes
First opened upon heaven and earth;
  And from their lids a thrill was sent,
That through each living spirit went,
  Like first light through the firmament!
—Thomas Moore.

When the Lord would fashion man,
  Spake He in the angel's hearing,
"Lo! our will is there should be
  On the earth a creature bearing
Rule and royalty. To-day
  We will shape a man from clay."

Spake the angels, "Wilt thou make
  Man who must forget his Maker,
Working evil, shedding blood,
  Of Thy precepts the forsaker?
But thou knowest all, and we
  Celebrate Thy majesty."

* * * *

Thus 'tis written how the Lord
  Fashioned Adam for His glory,
Whom the angels worshiped,
  All save Iblis; and this story
Teacheth wherefore Azrarl saith,
  "Come thou!" at man's hour of death.
—Edwin Arnold.

January 2.

So he drove out the man; and he placed at the East of the Garden of Eden Cherubim, and a flaming sword which turned every way to keep the tree of life.—Genesis 3:24.

THE cherubim are ideal creatures, supreme in knowledge. These mysterious creatures were symbolic of redeemed and glorified humanity. They were emblematic of creature life in its most absolutely perfect form. They were appointed immediately after the fall to man's original place in the garden, and to his office in connection with the tree of life. As such they were caused to dwell at the gate of Eden, to intimate that only when perfected and purified could fallen humanity return to Paradise. The other and more common connection in which the cherub appears is with the throne, or peculiar dwelling-place of God. In the holy of holies in the tabernacle he was called the God who dwelleth between and sitteth upon the cherubim, whose glory is above the cherubim. In Rev. 4:6 we read of the living creatures who were in the midst of the throne and around about it. What does this bespeak but the wonderful fact brought out in the history of redemption, that man's nature is to be exalted to the dwelling-place of the Godhead.

—Fairbank's "Typology."

In either hand the hastening angel caught
Our lingering parents, and to the Eastern gate
Led them direct, and down the cliff as fast
To the subjective plain, then disappeared.

—Milton.

For was I not,
At that last sunset seen in Paradise,
When all the westering clouds flashed out in throngs
Of sudden angel-faces, face to face
All hushed and solemn, as a thought of God
Held them suspended. For I, who lived
Beneath the wings of angels yesterday,
Wander to-day beneath the roofless world!

—Milton.

They sat at the cool of the day to rest,—
Adam and Eve, and a nameless guest.

In early dawning had come the guest,
And whether from East or whether from West,
They knew not, nor asked, as he stood and bent
At the entrance of the lowly tent:
He had dipped his hand in the bowl of pod,
He had thanked and praised and called it good;
And now between his hosts he sat,
And talked of matters so deep and wise
That Eve looked up from her braiding mat
With wonderment in her beautiful eyes.
"All is not lost," the stranger said,
"Though the garden of God be forfeited;
Still is there hope for the life of man,
Still can be struggle and will and plan,
Still can be strain toward the shining goal
Which trump and becomes his sinewy soul;
Still there is work to brace his thews,
And love to sweeten the hard won way,
And the power to give, and the right to choose,
And—" he paused; and the rest he did not say.

—Susan Coolidge.

January 3.

And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the Sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.—Genesis 6:1-2.

THIS expression, "Sons of Elohim," is found but seven times in the Old Testament, and in five out of seven occurrences the phrase "Sons of God" designates angelic intelligence. The "Sons of Elohim" can hardly be anything but a part of the heavenly host, who fell through love of the daughters of men, as was already understood by Josephus.

—Scribner's Bible Dictionary, Vol. 1.

The eastern story of the angel Harut and Marut and the rabbinical fictions of the loves of Uzziel and Shamchayai, are the only sources to which I need refer for the origin of the notion on which this romance, "The Loves of Angels," is founded.

—Thomas Moore.

What more need we say to show the close resemblance between these graceful angels and that lovely reality, the brightest of the earth, "woman," and certainly mankind could not have paid a handsomer tribute to truth than in thus investing the creatures of their imaginative admiration with the attributes and personal appearance of the noblest of mortal existences. Yet, after all, how could they have done otherwise? To confound the angelic and the female form was a moral necessity, for how can we reason from what we know? There exists not within the experience of man anything as beautiful, as beneficent, so provident, as little stained with selfishness or self indulgence, as a good woman. With this close approximation it is not a matter for much surprise to find amongst the earliest records of the angelic hierarchy the story of their imputed loves for the daughters of man. For like will after like! And however gross and contradictory may be the idea of an unembodied being thus committing faux pas with material flesh and blood, it is by no means clear that the earlier races drew that transient line between matter and spirit which more experienced metaphysicians are

wont to observe. It is by no means certain that they did frame to themselves their angels as divested of all materiality. It is impossible, indeed, to throw in ideas, any spiritual being into visible and tangible action, without investing it for the nonce with some sort of substantial *surtout*, and the earlier ideas of men concerning angels regarded their actions, and not their abstract nature. On the other hand, poets and sentimentalists have ever sought to idealize passion and to treat love as the most spiritualized and pure of man's affections—in short, as of an angelic nature. The transition, therefore, is not difficult, however illogical, from the attributes of the angel, to this union with the daughters of men. —Uμ

O woman! lovely woman! nature made thee
To temper man; we had been brutes without you.
Angels are painted fair, to look like you:
There is in you all we believe in heaven;
Amazing brightness, purity and truth,
Eternal joy, and everlasting love.

—Otway.

'Twas when the world was in its prime,
  When the fresh stars had just begun
Their race of glory, and young Time
  Told his first birthday by the sun;
When in the light of Nature's dawn
  Rejoicing men and angels met
On the high hill and sunny lawn,—
Ere sorrow came or sin had drawn
  'Twixt man and heaven her curtain yet!
When earth lay nearer to the skies
  Than in these days of crime and woe,
And mortals saw without surprise
In the mid-air angelic eyes
  Gazing upon this world below
Alas! that Passion should profane
  Even then the morning of the earth!
That, sadder still, the fatal stain
  Should fall on hearts of heavenly birth—
And that from woman's love should fall
So dark a stain, most sad of all!

—Thomas Moore, "Loves of the Angels."

THE VISIBLE WORLD.

January 4.

And the Angel of the Lord found Hagar by the fountain of water in the wilderness.
—Genesis 16:7.

IT WAS, I suppose, to the Alexandrian School and to the early church that I owe in particular what I definitely held about the angels. I received them not only as the ministers employed by the Creator in the Jewish and Christian dispensation, as we find on the face of Scripture, but as carrying on, as the Scripture implies, the economy of the visible world. I considered them as the real causes of motion, life and light, and of those elementary principles of the physical universe which, when offered, in their developments to our senses, suggest to us the notion of cause and effect, and of what are called the laws of nature. This doctrine I have drawn out in my sermon Michaelmas Day, written in bed. I say the angels: Every breath of air, and ray of light and heat, every beautiful prospect, is, as it were, the skirts of their garments, the waving of the robes of those whose faces see God. —Cardinal Newman.

Was it earthly sound
Floating like fairy voices above, around,
Or splendid symphonies of seraph Kings
Striking the music from unearthly strings,
Whose touch had startled her?

—Edwin Arnold.

How should ethereal natures comprehend
A thing made up of spirit and of clay,
Were we not task'd to nurse it and to tend
Link'd one to one throughout its mortal day?
More than the Seraph in his height of place,
The angel-guardian knows and loves the ransomed race.

—Cardinal Newman.

January 5.

And the Angel of the Lord said unto her: Hagar! Return to thy mistress and submit thyself under her hands.—Genesis 16:9.

THE historical Scriptures relate to us, without any error, the mysterious intervention of angels in the affairs of the world, in those of the church, and those of heaven. These creatures, ardent and pure, humble and sublime, whose existence the Bible alone has revealed to us—do they not differ from men as much as the heavens differ from the earth? Was anything like unto angels ever conceived by the minds of any race of men, their poets or their singers? No; their imaginations have not come near them. People at all times have taken pleasure in painting those invisible beings, inhabitants of celestial regions, adorned with all those superior qualities that charm the heart of man. But how low, puerile, and vulgar are all their conceptions! Study the angels of the Scriptures; not only is everything there grand, holy, and worthy of God; not only is their character at once ardent and sublime, compassionate and majestic, constantly brought before us there by their names, their attributes, their employments, their habitations, their songs, their contemplation of the depths of redemption, and the joys of their love, but, what must strike us more than all is the perfect harmony of the whole, that all these features agree and are maintained in their justest proportions. In a word, this doctrine of angels, sustained from one end of Scripture to the other, bears the most striking testimony to its inspiration from God. —Robert Hall.

In this dim world of clouding cares,
We rarely know till 'wildered eyes
See white wings lessening up the skies,
The angels with us unawares.

—Gerald Massey.

O Toiler in Life's garden, and has the day been long?
Art listening in the twilight to hear the angel's song?
Art fearful of the shadows that hide the Shining Way?
Nay! He will not forsake thee, who bids His angels say:
Lullaby, lullaby, sleep and do not fear,—
Be it morn or eventide, God watcheth near.

—Gerald Lane.

January 6.

And the Angel of the Lord said unto Hagar: I will multiply thy seed exceedingly.
—Genesis 16:10.

AS TO the employments of good angels: They stand in the presence of God, and worship him; they rejoice in God's works; they execute God's will, by working in nature, by guiding the affairs of nations; by assisting and protecting individual believers; by punishing God's enemies. Milton tells us that "millions of spiritual creatures walk the earth unseen, both when we wake and when we sleep." Whether this be true or not, it is a question of interest, why such angelic beings as have to do with human affairs are not at present seen by men. Paul's admonition against the "worshipping of angels" seems to suggest a reason. There would be danger of idolatry if we came into close and constant contact with angels. —Strong.

If celestial spirits attend us and watch us, how carefully we ought to live! —Swedenborg.

Blest were we,
When every earthly prospect is shut in,
And all our mortal helpers disappear,
If with faith's eye undimmed and opened wide,
We might behold the blessed angel-troop,
Which God, our God, has promised shall encamp
Round those who fear His name.

—Lucy Larcom.

January 7.

And the Angel of the Lord said unto Hagar: Behold, thou art with child . . . the Lord hath heard thine affliction.—Genesis 16:11.

WE HAVE no knowledge of angels, except so far as is revealed to us in the word of God. Angels are superior to man; are of different ranks and orders; are very numerous; are wholly spiritual, not material, though capable of assuming material forms and appearances. They have great power, and can work wonders, but their power is derived and dependent. They cannot create or work miracles, except as specially empowered. They cannot act without means. They cannot search the hearts of men; their interventions with the affairs of men are only such as God permits or commands. They are limited as to place; they are somewhere, not everywhere; but can move from place to place with great rapidity. They are originally holy, but were subjected to a period of probation, in which some kept their first estate and others did not. They are employed in the worship of God, and in obedience to God's commands they come among men, and specially minister to the heirs of salvation.

—Miner Raymond, D. D.

But in these days I know my angels well;
They brush my garments on the common way,
They take my hand, and very softly tell
Some bit of comfort in the waning day.

—Margaret E. Sangster.

An angel-reaper, with a two-edged sword
So keen and bright,
Stood pensive in a garden of the Lord
But yesternight.
The sword was drawn, yet in the angel's face
A radiant smile
Played sweetly, though half veiled by just a trace
Of sadness, while
Fondly she gazed o'er bud and blossom near,
Then far and wide,
As if she sought a bloom more sweet, more dear,
Than all beside.

Two rosebuds grew upon one parent stem,
The angel stood
And lingered lovingly a while to gaze on them—
They seemed so good.
Both spotless white, and pure as morning dew,
But one of aught
Of greater sweetness. This the angel knew
Was what she sought.
A lovely blossom, fairer than the rest
In earth's rich store,
And meet to lay upon the Savior's breast
Forevermore.

Then swiftly, tenderly, with snow-white wings,
Through heaven's blue dome,
She bore her treasure to the King of Kings
To home—sweet home.

—Arthur Green.

HOW ANGELS APPEAR TO MAN.

January 8.

And she called the name of the angel that spake with her: Thou God seest me.
—Genesis 16:13.

ANGELICO could paint angels as no other man has been able to paint them, because he was one of those few men who on earth had lived in heaven. He paints them almost shadowless, in robes of the purest, tenderest and most vernal colorings, their heads surrounded by golden nimbi, enriched with flower-like touches, and their radiant wings enameled with all the colors of the rainbow. He conceives them, as Dante conceives them, as emanations of living light. Often in painting them he must have thought of Dante's lines in the Purgatorio:—

"Coming forth, descending from on high,
I saw two angels, each with sword of fire,
Truncated flames, of forms that points deny.
Verdant as new-born leaflets their attire
Was seen, while they with green wings onward drove,
Beaten and blown in many a breezy spire."

Their faces, soft, and ethereally beautiful, are delicate with rose and gold, as of—

"Some bright creatures of the element
Who in the colors of the rainbow live
And play in the plighted clouds."

—Farrar.

Within those holy places
Where the angels veil their faces
In awe and adoration in the presence of the King.

—Anonymous.

WAIT ON OUR STEPS.

January 9.

And Abraham lifted up his eyes and looked, and lo, three angels stood by him.
—Genesis 18:2.

ANGELS are sent to be man's attendants. They come to minister to him here and to conduct him home to glory! Kings and princes are surrounded by armed men, or by sages called to be their counselors; but the most humble saint may be encompassed by a retinue of beings of far greater power and more elevated rank. The angels of light and glory feel a deep interest in the salvation of men. They come to attend the redeemed; they wait on their steps; they sustain them in trial; they accompany them when departing to heaven. It is a higher honor to be attended by one of those pure intelligences than by the most elevated monarch that ever swayed a sceptre or wore a crown; and the obscurest Christian shall soon be himself conducted by angels to a throne in heaven, compared with which the most splendid seat of royalty on earth loses its lustre and fades away.

—Rev. Albert Barnes.

Of old with good will from the skies—
God's message to them given—
The angels came, a glad surprise,
And went again to heaven.

—George McDonald.

May loving angels guard and keep thee
Pure as thou art now.

—Anonymous.

In the first Age, the early prime
And dawn of all historic time
The Father reigned; and face to face
He spake with the primeval race;
Bright angels, on His errands bent,
Sat with the patriarch in his tent.

—Longfellow.

The lowly spirit God hath consecrated
As His abiding rest;
And angels by some patriarch's tent have waited,
When kings had no such guest.

—Burns.

January 10.

And the angel said: So do as thou hast said.—Genesis 18:5.

THE tendency to deny angelic existence or angelic visitation is precisely the tendency to deny the existence of God. It is not given to man to see heavenly angels upon earth as in the olden time. But this is no argument that they do not exist, and exert a powerful influence, though unseen. Does He not exist? Heaven and earth were once together in the old Jewish dispensation. Are they further apart under the Christian dispensation? Have angels ceased ascending and descending the ladder reaching from this world to the skies? When did they cease and why? Where is the ground for such belief in the holy Scriptures? Where in the teachings of Reason? Their work, it is true, has ended in making audibly known the revealed will of God. But who has authority to assert that their mission as ministers of peace and mercy and helpfulness and suggestion and guidance and guardianship has ended? The Old Testament dispensation was one of types and shadows of literal and material things. The New Testament is a spiritual one. Not now in material forms, but in a spiritual manner, do these celestial visitants communicate with man. But that communication is as real now as ever before.

—Bishop Fallows.

A guardian angel o'er his life presiding,
Doubling his pleasures and his cares dividing.

—Rogers.

The shepherds had an angel,
  The wise men had a star,
But what have I, a little child,
  To guide me home from far,
Where glad stars sing together
  And singing angels are?

Christ watches me, His little lamb,
  Cares for me day and night,
That I may be His own in heaven,
  Where angels clad in white
Shall sing their glory, glory,
  For my sake in the height.

—Christina G. Rossetti.

AN ANGEL'S LAUGH.

January 11.

And the Angel of the Lord said unto Abraham: Wherefore did Sara laugh? Is anything too hard for the Lord?—Genesis 18:13.

BUT the angels laugh, too, at the good he has done.
—Holmes.

We never read in Scripture of an angel's laughing. This precious gift is bestowed only on the human family. A superstition of great beauty prevails in Ireland—that when a child smiles in its sleep it is talking to angels. —Alfred Fowler.

Angels' visits, considering how wide and deep-noted, as well as Biblical, the belief in angels has been, it is singular how seldom it comes up to the surface. Is it that in these days of illumination we are ashamed of it, that it sounds like a fable which well-bred minds ought to reject, that it is like confessing to witches and ghosts! As our telescopes sweep the skies with a more searching scrutiny, are we staggered that they have not discovered a feather from an angel's wing? Is there a conflict in our minds between the traditional faith we have accepted and the restless, advancing and polished scepticism of our time, and that we are half inclined to think the sceptics are right? When a faith is so rickety, a little quizzing, a little assumption of superior culture, will knock it under. And as no one has seen an angel, and as the chubby heads and well draped and solid winged figures that we are taught are angels are often ridiculous, and as the world seems to get on without spiritual intervention, it is as well, perhaps, to repress all enthusiasm about angelic dogmas, and spiritualize and allegorize a little, until one gets the Bible to say that it never meant to say there were angels.

There may be a feeble protest that there are more things in heaven and earth than we have seen or ever can see, and that disclaiming spiritual intervention and agency over and above natural, is the same thing as disclaiming a personal relation between God and his creatures. But no one likes to be pulled up by principals when he only wants a single opinion. Or is it that our notions are too vague and crude to bear expression, like Washington Irving's Irishman, who shot an owl, and, being told

Murillo

JACOB'S DREAM

(See page 57)

Lauenstein

CRADLE SONG

(See page 294)

Rubens

ANGEL RESCUING LOT

(See page 40)

by a friend it was a cherubim, died of fright? Have we thought so little about them that they mix themselves up crudely with will-o'-the-wisps, meteors, spectres, hobgoblins and other night fears? If a paper on angels were added to the competitive examinations, one could conceive the blank result; or if any ordinary congregation were examined in the last verses of the hundred and third psalm, or the third and fourth strophes of the Te Deum, how many ordinary men and women could answer? Does Jones think there are angels ministering to him? Has Smith felt that they are more than a vague spot of glory with the Apocalypse? No doubt, both of them have said more than once that "fools rush in where angels fear to tread"; they are keen about the discussion on Campbell's line, "Like angel-visits, few and far between," and they know of people that they call "good angels." But these phrases, like many more, have acquired a mere conventional force, and are passed from hand to hand as fool's counters, not as wise men's money. —W. Fleming Stevenson.

So from the heavenly throne
Good angels sent to comfort them that mourn
Are never seen to smile till they return
And hear their Lord's "Well done!" —E. Horton.

Her prayer while she breathed,
The baby still slumbered,
And smiled in her face as she bended her knee:
"Oh, blest be that warning,
My child, thy sleep adorning,
For I know that the angels are whisp'ring to thee.

"And while they are keeping
Bright watch o'er thy sleeping,
Oh, pray to them softly, my baby, with me;
And say thou would'st rather
They'd watch o'er thy father,
For I know that the angels are whisp'ring to thee."

The dawn of the morning
Saw Dermat returning,
And the wife wept for joy, her babe's father to see;
And closely caressing
Her child with a blessing,
Said: "I knew that the angels were whisp'ring to thee."
—Samuel Lover.

January 12.

And the angels rose up from thence, and looked toward Sodom.—Genesis 18:16.

O BLESSED angels! What variety is here of your assistance! One while ye lead us in our way, as ye did Israel; another while ye instruct us as ye did Daniel; one while ye fight for us, as ye did for Joshua; another while ye purvey for us, as for Elijah; one while ye fit us to one holy vocation, as ye did to Israel; another while ye dispose of the opportunities of our calling for good, as ye did of Philip's to the Eunuch; one while ye foretell our dangers, as to Lot, to Joseph and Mary; another while ye comfort our affliction, as to Hagar; one while ye oppose evil projects against us, as to Balaam; another while ye will be striven with for a blessing, as with Jacob; one while ye resist our offensive courses, as to Moses (Exodus 6); another while ye encourage us in our devotions, as ye did Paul, and Silas, and Cornelius; one while ye deliver from durance, as Peter; another while ye preserve us from danger and death, as the Three Children; one while ye are ready to restrain our presumption, as the cherub before the gate of Paradise; another while to excite our courage, as to Elijah and Theodosius; one while to refresh and cheer us in our sufferings, as to the apostles; another while to prevent our sufferings, as to Jacob in the pursuit of Leban and Esau, to the sages in the pursuit of Herod; one while ye cure our bodies, as at the pool of Bethesda; another while ye carry up our souls to glory, as ye did to Lazarus. It were endless to instance all the gracious offices which ye perform. —Bishop Hall.

Man hath two attendant angels
  Ever watching at his side,
With him whereso'er he wanders,
  Whereso'er his feet abide.

One to warn him when he darkleth
  And rebuke him if he stray,
One to leave him to his nature
  And so let him go his way.

—Prince.

January 13.

And the angels turned their faces, and went toward Sodom, but Abraham stood yet before the Lord.—Genesis 18:22.

THE employments of the good angels are partly contemplative and partly active. They are represented as surrounding the throne of God, and singing his praises (Ps. 103:20); and also as ministering spirits (Heb. 1:14). On all important occasions in the history of redemption angels appear on the scene; at the giving of the Mosaic law, at the birth of Christ, at his second coming, and at the gathering of the elect. They share the joy of the Redeemer over repentant sinners; they are present in the assemblies of Christians; they convey the souls of the pious departed to their rest. Though not interested in them as man is, they make the mysteries of redemption their earnest study (Pet. 1:12). That a guardian angel is assigned to each believer is a pious opinion, which may deserve some support from our Lord's words (Matt. 18:10); but whatever hints Scripture may furnish on this subject, it gives no prominence thereto, nor does it ever encourage us to look to angels for guidance or help in the emergencies of life. Why should it, when the Christian has a right to rely on His overruling providence and ever-present succor, whom the angels themselves worship as their Creator?

—F. A. Lilton.

Ye have angels' faces, but heaven knows your hearts.

—Shakespeare.

Earth has a joy unknown to heaven—
The new-born peace of sin forgiven!
Tears of such pure and deep delight,
Ye angels! never dimmed your sight.

—Augustus L. Hillhouse.

THE COURT OF HEAVEN.

January 14.

And the angel went his way, as soon as he had left communing with Abraham.
—Genesis 18:32.

THERE is only one angel of every species, thus showing forth the magnificence of the designs and the perfection of this wonderful work of God. —St. Thomas.

If each angel constitutes a separate and distinct species, then numerous, separate and distinct species were condemned to hell, and lost absolutely and forever to heaven, which can hardly be thought of. —St. Augustine.

The angels have been considered by divines to have each of them a species to himself, and we may fancy each of them so absolutely sui similis as to be like nothing else.
—Cardinal Newman.

Scripture teaches us a great deal about the angels, their worship of God, their ministries toward other creatures, their individual characters. Some theologians have thought that each angel is a species of himself, which would, indeed, open out quite an overwhelming view of the magnificence of God. Others, with more show of reason, make twenty-seven species, three in each choir, as there are three choirs in each hierarchy. This gives to us amazing ideas of the court of heaven. —Faber.

From the choir where the seraph minstrels glow.
—Anonymous.

What though my winged hours of bliss have been
Like angels' visits, few and far between?
—Thomas Campbell.

Its visits
Like those of angels, short and far between.
—Blair.

How fading are the joys we dote upon!
  Like apparitions seen and gone;
But those which soonest take their flight
  Are the most exquisite and strong;
Like angel's visits, short and bright,
  Mortality's too weak to bear them long.
—John Norris.

Angels, as 'tis but seldom they appear,
So neither do they make long stay;
They do but visit and away. —John Norris.

THE OTHER WORLD OF ANGELS.

January 15.

And there came two angels to Sodom at even.—Genesis 19:1.

NOW, for that immaterial world, methinks we need not wander so far as beyond the First Movable; for even in this material fabric the spirits walk as freely exempt from the affection of time, place and motion as beyond the extremest circumference. Do but extract from the corpulency of bodies, or resolve things beyond their first matter, and you discover the habitation of angels, which, if I call the ubiquitary and omnipresent essence of God, I hope I shall not offend divinity; for before the creation of the world God was really all things. For the angels he created no new world, or determinate mansion, and therefore they are everywhere where is his essence and do not live at a distance even in himself. That God made all things for man is in some sense true, yet not so far as to subordinate the creation of those purer creatures unto ours, though as ministering spirits they do, and are willing to fulfill the will of God in these lower and sublunary affairs of man. God made all things for himself, and it is impossible he should make angels for any other end than his own glory. It is all he can receive, and all that is without himself; for honor, being an external adjunct, and in the honorer rather than in the person honored, it was necessary to make a creature from whom he might receive this homage, and that is in the other world of angels, in this man.

—Sir Thomas Browne.

Two angels came through the gate of heaven,
Stayed them both by the gate of heaven,
Rested a little on folded wings,
Spake a little of holy things.

Now they came to a cottage door,
Stayed them both at a cottage door,—
This one bright as the sunset's glow,
That one white as the falling snow.

—Laura E. Richards.

WHERE ANGELS LODGE.

January 16.

And Lot said to the angels: Behold now, my Lords, turn ye in, I pray you, into your servant's house and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways.—Genesis 19:2.

LOT'S guests were his best friends; he had entertained angels, and they now deliver him; he would have preserved them, and they did preserve him. Where should the angels lodge but with Lot? The houses of holy men are full of those heavenly spirits, though they be not seen; their protection is comfortable, though not visible. —Adams.

"The angels of the Lord encampeth round about them that fear him, and delivereth them." The passage is very rich in meaning; for the Hebrew verb signifies "to pitch a camp," and the Greek verb, occurring in the Septnogent as a translation of this, is one used by the Greek writers in general to express the disposition of an army. From this it is evident that not only the angel of the Lord, but his accompanying hosts are near to the dwelling of the righteous; beheld only by their Maker and those who are with them, it is true, but invested with a merciful power to ward off our spiritual foes, as they did Lot and his family out of Sodom, that he might escape the impending ruin. In the book of Genesis there is no notice of angelic appearances till after the call of Abraham. Then, as the book is the history of the "Chosen Family," so the angels mingle with and watch over its family life, entertained by Abraham and by Lot, guiding Abraham's servant to Padan-Aram, seen by the fugitive Jacob at Bethel, and welcoming his return at Manhanaim. Their ministry hallows domestic life, in its trials and its blessings alike, and is closer, more familiar and less awful than in after times.
—Rawson.

Bright heralds of the Eternal Hill,
Abroad His errands ye fulfill;
Or, throned in floods of beaming day,
Symphonious in His presence play.
—Augustus L. Hillhouse.

SERVICE RENDERED BY ANGELS.

January 17.

And when the morning arose, then the angels hastened Lot, saying: Arise! take thy wife, and thy two daughters which are here; lest thou be consumed in the iniquity of the City.—Genesis 19:15.

IN REFERENCE to the services rendered by angels to mankind, we may safely adopt the idea of their being servants of this Great King, sent from before his throne to this lower world to execute his commissions—so far, at least, Scripture warrants us. In such services some of them, probably, are always engaged, though invisible to us. We may receive from them much good without being aware of angelic interference. If angels are thus engaged invisibly in the care or service of mankind, then we can find no difficulty in admitting that they have had orders, on particular occasions, to make themselves known, as celestial intelligences; they may often have assumed the human appearance, for aught we can tell; but if they assumed it completely, how can we generally know it? How can we recognize them? This is evidently beyond human abilities, unless it be part of their commission to leave indications of their superior nature.

—Edward Robinson, D. D.

Let us hold fast to the other and kindred truth that God employs His angels as "ministering spirits" to the humblest and lowliest of His children. —Theodore L. Cuyler, D. D.

Guided by her, along the mountain road,
  Far through the twilight of the morn,
With hurrying footsteps from the accursed abode
  He sees the holy household borne;
Angels, or more, on either hand are nigh,
  To speed them o'er the tempting plain,
Lingering in heart, and with frail, sidelong eye
  Seeking how near they may unharmed remain.

—John Keble.

HAND IN HAND WITH ANGELS.

January 18.

And while Lot lingered, the angels laid hold upon Lot's hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him; and they brought him forth and set him without the city.—Genesis 19:16.

A VERY beautiful legendary interest attaches to the belief, more general in an earlier day than this, that every child has its guardian angel appointed to attend it through its pilgrimage. Why should we doubt this? Did not our Lord Himself say that in heaven their angels do always behold the face of My Father? A good deal of confusion exists in common speech as to the personality of angels. Surely, we are to regard them as the Book shows us, not as the ransomed saints, but as a separate order of beings, who are "Ministering spirits, sent forth to minister to them who shall be heirs of salvation." As such, forever young, though time was not born when their years began, forever obedient, forever tireless, they do the bidding of the Lord. I love to think that over each cradle bends the angel who is the infant's guardian, and that each little one who goes home in childhood, and each who hears the call to cross the river in late years is met at the gate by his peculiar angel, who can take his hand and lead him in and make him acquainted in the strange place. —Margaret E. Sangster.

Hand in hand with angels,
  Through the world we go;
Brighter eyes are on us
  Than we blind ones know;
Tenderer voices cheer us
  Than we deaf have known;
Never walking heavenward
  Can we walk alone.

Hand in hand with angels!
  Blessed so to be!
Helped are all the helpers;
  Giving light, they see.
He who aids another
  Strengthens more than one;
Sinking earth he grapples
  To the great White Throne.

—Lucy Larcom.

January 19.

And it came to pass when the angels had brought them forth abroad, that they said: Escape for thy life.—Genesis 19:17.

ANGEL (Greek angelos, a messenger), one of those spiritual intelligences who are regarded as dwelling in heaven and employed as the ministers or agents of God. To these the name of good angels is sometimes given, to distinguish them from bad angels, who were originally created to occupy the same blissful abode, but lost it by rebellion. Scripture frequently speaks of angels, but with great reserve, Michael and Gabriel alone being mentioned by name in the canonical books. The angels are represented in Scripture as in the most elevated state of intelligence, purity, bliss, ever doing the will of God so perfectly that we can seek for nothing higher or better than to aim at being like them. There are indications of a diversity of rank and power among them, and something like angelic orders. They are represented as frequently taking part in communications made from heaven to earth, as directly and actively ministering to the good of believers, and shielding or delivering them from evils incident to their earthly lot. That every person has a good and a bad angel attendant on him was an early belief, and is held to-day.

—New Cyclopedia.

Angel of God, whate'er betide,
Thy summons I obey.

—Anonymous.

As far as angels' ken.

—Milton.

There are who, gazing on the stars,
Love tokens read from worlds of light,
Not dim seen through prison bars,
But as with angels welcome bright.

—Keble.

The angels from their thrones on high
Look down on us with wondering eye,
And see that where we shall not rest
We firmly build a solid nest,
But where we hope to live for aye
We do not think one stone to lay.

—Inscription from an old German house.

ROUSE THEE AND REJOICE.

January 20.

And the angel of God called to Hagar out of Heaven, and said unto her: What aileth thee, Hagar? Fear not.—Genesis 21:17.

IT WILL hardly be denied that the mass of Christians think little, if at all, of angels; that they regard them as beings so far removed from companionship with ourselves that discourse on their nature and occupation must deserve the character of unprofitable speculation. If, then, the preacher takes his theme, "the burning spirits," which surround God's throne, he will probably be considered as adventuring upon mysteries too high for research, whilst there is abundance of more practical topics on which he might enlarge. Yet it cannot have been intended that we should thus remain ignorant of angels; it cannot be true that there is nothing to be ascertained in regard to these creatures or nothing which it is for our comfort and our instruction to know. There is a petition in our Lord's prayer which should teach us better than this—"Thy will be done in earth as it is in heaven." It must be especially by angels that God's will is done in heaven; and if we are directed to take the manner or degree in which angels do God's will, as measuring that in which we should desire its being done by men, surely it can neither be beyond our power to know anything of angels, nor unimportant that we study to be wise up to what is written regarding them in the Bible. —H. Melville.

She rose; she turned; there in that lonely place
God's glory flashed upon her lifted face,
And with a glory came an angel voice:
"Hagar, what ailest? Rouse thee and rejoice!"
—Edwin Arnold.

Silence, oh earth! be silent in the presence
Of the fair form who comes on noiseless wing,
Bearing upon its downy plumes an essence
From Quiet's purest spring.
Silence, oh Earth! an angel floats above thee—
Not with the sounding pinions that upbear
Dread seraphs through the air,
Whose advent makes thine inmost pulses move thee,
Awe-stricken at their power,—but with the night
Of holiest calm, that stills those pulses in delight.
—M. A. Browne.

THE CHARGE OF ANGELS OVER US.

January 21.

And the angel said to Hagar: Arise, lift up the lad, for I will make him a great nation.—Genesis 21:18.

GOD wants not either angels or men to fulfill the whole counsel of his will. But it is not his pleasure so to work. He never did; and we may reasonably suppose he never will. Whatever help, therefore, we have, either by angels or men, is as much the work of God as if he were to work without any means at all. But in all ages he has used the ministry of both men and angels; and hereby, especially, is seen "the manifold wisdom of God in the church." God is pleased to give his angels charge over us, namely, that he may endear us and them to each other; that by the increase of our love and gratitude to them we may find a proportionable increase of happiness, when we meet in our Father's kingdom. In the meantime, though we may not worship angels (worship is due only to our common Creator), yet we may "esteem them very highly in love for their work's sake." And we may imitate them in all holiness, suiting our lives to the prayer our Lord himself has taught us; laboring to do his will on earth, as angels do in heaven. —Wesley.

Very simple are my pleasures,
O good angel, stay with me.

—Alice Cary.

The sweetest song by angels hymned
Had for its key-note, "Peace."

—Anonymous.

How should ethereal natures comprehend
  A thing made up of spirit and of clay,
Were we not task'd to nurse it and to tend,
  Linked one to one throughout its mortal day?
More than the Seraph in his height of place,
The angel-guardian knows and loves the ransom'd race.

—J. H. Newman, D. D.

GOD'S ANGEL STAYED HIM.

January 22.

And the angel of the Lord called unto him out of heaven, and said: Abraham! Abraham!—Genesis 22:11.

THUS far even the Painims have approached; thus far have they seen into the doings of the angels of God; Orpheus, confessing that the fiery throne of God is attended on by those most industrious angels, careful how all things are performed amongst men; and the mirror of human wisdom plainly teaching that God moveth angels, even as that thing doth stir man's heart which is therein presented amiable. Angelical actions may therefore be reduced unto these three general kinds: First, most delectable love, arising from the visible apprehensions of the purity, glory and beauty of God, invisible saving only unto spirits that are pure; second, adoration grounded upon the evidence of the greatness of God, on whom they see how all things depend; third, imitation bred by the presence of His exemplary goodness, who ceaseth not before them daily to fill heaven and earth with the rich treasures of most free and undeserved grace.

—Hooker.

Abraham held
His loved, his beautiful, his only son,
And lifted up his arms and called on God;
And lo! God's angel stayed him—and he fell
Upon his face and wept.

—Willis.

Busy angels spread
The lasting roll, recording what he said.

—Prior.

Angel hosts His word fulfil,
Ruling nature by His will.

—Carmina Sanctorum.

DO ANGELS EXIST?

January 23.

And the angel called unto Abraham out of heaven the second time.—Genesis 22:15.

THERE are many who deny the existence of any spiritual beings save God and man. The wide universe is to them a solitary land, without inhabitants. There is but one oasis, filled with living creatures. It is the earth on which we move; and we who have from century to century crawled from birth to death, are the only living spirits. There is something pitiable in this impertinence. It is a drop of dew in the lonely cup of a gentian, which imagines itself to be all the water in the universe. It is the summer midge which has never left its forest pool, dreaming that it and its companions are the only living creatures in earth or air. There is no proof of the existence of other beings than ourselves, but there is also no proof of the contrary. Apart from revelation, we can think about the subject as we please. But it does seem incredible that we alone should represent in the universe the image of God; and if in one solitary star another race of beings dwell, if we concede the existence of a single spirit other than ourselves, we have allowed the principle. The angelic world of which the Bible speaks is possible to faith.

—Stopford Brooke.

The angel ended, and in Adam's ear
So charming left his voice, that he awhile
Thought him still speaking, still stood fixed.

—Milton.

Round His throne archangels pour
Songs of praise forever more.

—Carmina Sanctorum.

How angel-like he sings.

—Shakespeare.

LIKE ANGELS' VISITS.

January 24.

And the angel said: By myself have I sworn, saith the Lord, that in blessing I will bless thee.—Genesis 22:16.

THERE is nothing in anything which is told us of the nature of the employments of angels in the Scriptures, which proves that angels are absolutely destitute of proper material bodies of any kind. Indeed, as the Son of God is to have "a glorious body," "a spiritual body," forever, and since all the redeemed are to have bodies like His, and since angels are associated with redeemed men as members of the same kingdom, it may appear probable that angels may have been created with physical organizations not altogether dissimilar to the "spiritual bodies" of the redeemed. They always appeared and spoke to men in Bible times in the bodily form of men, and as such they ate food and lodged in houses like common men. In certain situations the angels "appeared" precisely like common men, and in other situations they acted very differently, in passing through stone walls, appearing and disappearing at will. The angel who appeared to Abraham, and whose feet he washed, and who ate the meat he had prepared, was Jehovah, the Second Person of the Trinity. —Hodge.

If God gives them charge concerning us, how cheerfully and trustfully we ought to enter upon the journey of the opening year! When we need them most, they may be at hand.

—Theodore L. Cuyler, D. D.

O our angel friends above us!
Come, illume our darkened sphere,
Let us know that still you love us.
Let us feel your presence here.

—Submit C. Loomis.

January 25.

And the angel said: In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.—Genesis 22:18.

NO VISION that ever haunted forest, or gleamed over hillside, but calls you to understand how it came into men's hearts, and may still touch them; and all Paradise is open to you—yes, and the work of Paradise; for in bringing all this, in perpetual, attractive truth, before the eyes of your fellowmen, you have to join in the employment of the angels as well as to imagine their companies. —Ruskin.

Walking somewhere with friends one day (it is, I fancy, one of old Vasari's stories), Michael Angelo noticed a rough block, worthy, so experience taught him, of his hand. Something of this sort he said: "In that block, my friends, there is an angel, and I mean to set him free." His friends smiled, but the words he said were true, and Angelo meant business. Out of the rough stone he hewed an angel, as he alone knew how—speaking this day the artist's genius, adorning still, I suppose, some church or palace in his native Florence. How many an angel lies enthralled in their rough human souls, needing only an Angelo to set him free! —Canon Knox Little.

Mighty God, while angels bless Thee,
May a mortal sing Thy Name?
Loved of men as well as angels,
Thou art every creature's theme,
For the grandeur of Thy nature—
Grand beyond a seraph's thought.

—Albert Lowe.

God's interpreter art thou,
To the waiting ones below;
'Twixt them and its light midway
Heralding the better day.

Catching gleams of temple spires
Hearing notes of angel choirs,
Where, as yet unseen of them,
Comes the new Jerusalem!

—Whittier.

January 26.

He shall send his angel before thee, and thou shalt take a wife unto my son from thence.—Genesis 24:7.

HOW wide is the compass of benevolence in heaven, and how exquisite is the feeling of its tenderness, and how pure and how fervent are its aspirings among those unfallen beings who have no darkness and no encumbering weight of corruption to strive against! Angels have a mightier reach of contemplation. Angels can look upon the world, and all which it inherits, as the part of a larger family. Angels were in the full exercise of their powers even at the first infancy of our species, and shared in the gratulations of that period, and the morning stars sang together for joy. They loved us even with that love which a family on earth bears to a younger sister, and the very childhood of our tinier faculties did only serve the more to endear us to them; and though born at a later hour in the history of creation, did they regard us as heirs of the same destiny with themselves, to rise along with them in the scale of moral elevation, to bow at the same footstool, and to partake in those high dispensations of a parent's kindness, and a parent's care, which are ever emanating from the throne of the Eternal. —Dr. Chalmers.

Flitting, flitting, ever near thee,
  Sitting, sitting by thy side,
Like thy shadow all unweary,
  Angel beings guard and guide.
Like an arrow through the air,
  Or the fountain-flow of light,
Ministering angels fair
  Cleave the deep of night.
Quick as thought's electric glow,
  Down into earth's chambers dark,
Fire-wheels running to and fro,
  Like the eyes of God they dart;
Watching o'er the earth's green bound,
Searching all the cities round.

—M. P. Aird.

Doré

ANGEL LEAVING TOBIAS

(See page 70)

Doré

THE ANGEL APPEARING TO BALAAM

(See page 80)

Kaulbach

EMIGRATING CHRISTIANS

(See page 59)

MIGHTY, INVISIBLE AGENCIES.

January 27.

And he said unto me: The Lord before whom I walk will send his angel with thee, and prosper thy way.—Genesis 24:40.

AS THE stars with all their constellations are shining overhead, although the clouds at night or the glare of the day may shut them from our sight; as nearly all the great forces of the world are invisible—electricity, attraction, chemical action, light, air—so we may be sure that, as Prof. Taylor Lewis says: "Invisible beings, superhuman if not angelic, having ethereal vehicles of motion, and of vast force, may occupy not merely the surface of the earth, and of other bodies which we suppose to be inhabited, but fill the air, the ether lying above the air, and all the intervening resisting space between the remotest parts of the earth, visible to our telescope. There is nothing incredible, irrational or unscientific in the idea. The consoling doctrine of mighty invisible agencies forming vast hosts under God's direction, working in nature, perhaps in its most interior depths, and all for the carrying on of his moral kingdom, is too clearly presented on the face of the Bible to be denied. This is a rational as well as a glorious belief. Well says an author of note: 'To insist that nothing exists but what the human eye can see is more worthy the intellect of a Calaban than that of a Milton or a Newton.' "

—Peloubet.

Glorious!
How like the pathway for the sainted ones—
The pure and beautiful intelligences
Who minister in Heaven, and offer up
Their praise as incense; or, like that which rose
Before the pilgrim prophet, when the tread
Of the most holy angels brightened it,
And in his dream the haunted sleeper saw
The ascending and descending of the blest!

—Whittier.

ANGELS ASCENDING AND DESCENDING.

January 28.

And Jacob dreamed, and behold a ladder set up on the earth and the top of it reached to heaven; and behold the angels of God ascending and descending upon it.
—Genesis 28:12.

THE prophetic ladder let down from heaven, upon which Jacob saw the angels of God ascending and descending, has been appropriated by Jesus unto Himself. Communication with heaven, interrupted by sin, has been restored through Him. For Him who is the Lord of Angels these unseen messengers are ever traveling the shining pathway, bearing gifts and succor from the distant bridegroom to His bereaved and lonely bride. As they are His servants, so they are the servants of the church. Surely the cultivation of our souls in fellowship with angels must lift the aspirations and purify the conduct. The human heart craves some real, though spiritual, companionship. This explains the satisfaction found in so-called spiritualism, which is demonology. It is counterfeit angelology. Let us weigh well the benefits to be derived from an unreserved and scriptural faith in the strong and tender offices of these God-appointed messengers of grace. With such companionship and succor at hand, who need fear the loneliness or peril of any earthly circumstance? A Patmos will become a paradise, a prison a palace, and a pillow of stone a pathway of light. —Mrs. Geo. C. Needham.

From yon veil of midnight darkness rending,
Came the rich mysteries to the sleeper's eye,
That saw your hosts ascending and descending
On those bright steeps between the earth and sky;
Trembling he woke, and bowed o'er glory's trace,
And worshipped awe-struck in that fearful place.
—Mrs. Hemans.

Let Thy bless'd angels while I sleep
Around my bed their virgils keep.
—Bishop Ken.

Voices are heard: a choir of golden strings,
Low winds whose breath is loaded with the rose;
Then chariot wheels; the nearer rush of wings;
Pale lightning round the park pavilion glows;
It thunders—the resplendent gates unclose.
Far as the eye can glance, on height o'er height,
Rose fiery waving wings, and star--crowned brows,
Millions on millions, brighter and more bright,
Till all is lost in one supreme, unmingled light.
—Crowley.

Yet to pure eyes that ladder still is set,
And angel visitants come and go. —William Alexander.

GUARDIANS BRIGHT DISPLAY SENSIBLE QUALITIES.

January 29.

And the Angel of God spake unto me in a dream, saying: Jacob! and I said: Here am I.—Genesis 31:11.

IN EVERY instance in which angels have been sent on embassies to mankind they have displayed sensible qualities. They exhibited a definite form, somewhat analogous to that of man, and color and splendor, which were perceptible to the organ of seeing—they emitted sounds which struck the organ of hearing—they produced the harmonies of music, and sung sublime sentiments, which were uttered in articulate words, that were distinctly heard and recognized by the persons to whom they were sent; and they exerted their power over the sense of feeling. In these instances angels manifested themselves to men through the medium of three principal senses, by which we recognize the properties of material objects; and why, then, should we consider them so purely immaterial in the universe? We have no knowledge of angels but from Revelation; and all the descriptions it gives of these glorious beings lead us to conclude that they are connected with the world of matter, as well as with the world of mind, and are furnished with organical vehicles, composed of some refined material substances suitable to their nature and employments. —Rev. Dr. Dick.

When a traveler tells us that he saw Padam-Aram, we believe him; when he tells us that he there saw a "ladder" reaching to heaven, connecting the worlds, we turn away from him with distrust. Why believe about the stones, and not about thoughts? Why be less than we need be? Why thrust from us a man who tells us he has news of heaven? Why tarry among the loneliest of our race, when we might come to an innumerable company of angels, and the spirits of the just made perfect? The time is at hand—always at hand—the vision is ready; the King's door is ajar; the King's fall is outlined on the cloud.

—Dr. Joseph Parker.

Sleep undisturbed within this peaceful shrine,
Till angels wake thee with a note like thine.

—Johnson.

The stairs were such as whereon Jacob saw
Angels ascending and descending, bands
Of guardians bright, when he from Esau fled
To Padam-Aram, in the field of leng
Dreaming by night under the open sky
And waking cried: "This is the gate of heaven."

—Edmund Spencer.

Opens a door in heaven;
From skies of glass
A Jacob's ladder falls
On greening grass,
And o'er the mountain-walls
Young angels pass.

—Tennyson.

SHOW HEAVENLY POWERS.

January 30.

And the angel said: Lift up now thine eyes, for I have seen all that Laban doeth unto thee.—Genesis 31:12.

IN THE Scriptures we have frequent notice of spiritual intelligences, existing in another state of being, and constituting a celestial family, or hierarchy, over which Jehovah presides. The Bible does not, however, treat of this matter professedly and as a doctrine of religion, but merely adverts to it incidentally as a fact, without furnishing any details to gratify curiosity. It speaks of no obligations of ours to these spirits, and of no duties to be performed towards them. A belief in the existence of such beings is not, therefore, an essential article of religion, any more than a belief that there are other worlds besides our own; but such a belief serves to enlarge our ideas of the works of God, and to illustrate the greatness of his power and wisdom.

—Kitto.

But if God's angels are sent to "wait on them who are the heirs of salvation," and if they "encamp around them that fear Him," why may not angelic agencies have been acting in some mysterious manner upon us? —Swedenborg.

Which of the petty kings of earth
  Can boast a guard like ours,
Encircled from our second birth
  With all the heavenly powers?

Myriads of bright cherubic bands,
  Sent by the King of Kings,
Rejoice to bear us in their hands,
  And shade us with their wings.

—Charles Wesley.

AID FROM THE OTHER SIDE.

January 31.

And the angel said: I am the God of Bethel.—Genesis 31:13.

WHEN the most majestic divine of the English Church, Richard Hooker, was on his death-bed, he was found deep in contemplation, and on being asked the subjects of his thoughts he replied "that he was meditating upon the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and oh! that it might be so on earth!" It was meditation full of the same grand thought which inspired the great work the thought of the majesty of law, "whose seat," he says, "is in the bosom of God, and whose voice is the harmony of the universe." The very words of which the angelic intelligences are described, "thrones, principalities and powers," the very connection into which they are brought with the searching laws of nature, "maketh the winds his angels, and the flames of fire his ministers." —Dean Stanley.

There are silent, unseen forces
  Unto truth that are allied;
And the legions of the angels
  Aid us from the other side.
There are voices from the silence
  Soft as sweep of seraph's wings.

—J. A. Edgerton.

There are those whose spirits walk
  Abreast of angels and the future here;
  Respect and love thou such.

—Anonymous.

BOOK II.

February.

February.

TROOP OF ANGELS ISSUES FORTH.

February 1.

And Jacob went on his way and the angels of God met him.—Genesis 32:1.

WE MUST learn this duty, not to grieve these good spirits. As it is wondrous humility that they will stoop to be servants to us, that are of a weaker, baser nature than they, so it is wondrous patience that they will continue still to guard us, notwithstanding we do that which grieves them; one motion to keep us in the way of obedience, that we do not grieve those blessed spirits that are our guard and attendance. Let us consider when we are alone—it would keep us from many sins—no eye of man seeth; aye, but God seeth, and conscience within seeth, and angels without are witnesses; they grieve at it, and the devils about us rejoice at it. —Anonymous.

There is a legend that when Jacob, with his family and flocks, met Esau, the angels of God hovered in the air above the two brothers and began to rain gifts down upon their companies. Strangely enough, each forgetting the gifts falling in his own camp, rushed forth to pick up the gifts falling in that of his brother. There was anger stirred. Epithets and stones began to fly, until the air was filled with the flying weapons. In such a scrimmage the messengers of peace had no place. Soon the sound of receding wings died out of the air, the gifts ceased to fall, and all things faded in the light of common day. This legend interprets to us how harshness breeds strife, and robs man of his gifts from God. —Rev. Newell Dwight Hillis, D. D.

The troop of angels issues forth from the depths of that invisible world which surrounds us on every side. —Godet.

But two beside the sleeping pilgrims stand,
Like cherub-kings, with lifted mighty plume,
Fixed sun-bright eyes, and looks of high command;
They tell the patriot of his glorious doom,—
Father of countless myriads that shall come
Sweeping the land like billows of the sea,
Bright as the stars of heaven from twilight's gloom ,
Till He is given whom angels long to see,
And seraph's splendid line is crossed with deity.

—Crowley.

February 2.

And when Jacob saw the angels, he said: This is God's host; and he called the name of that place Mahanaim.—Genesis 32:2.

THE angels are "two hosts"—"Mahanaim"—that is, two-fold defense, before and behind. The double host is an emblem of that angelic guardianship which is promised to all of God's saints in their earthly pilgrimage.

—Pulpit Commentary.

Taken collectively, the angels form the hosts of Jehovah, or the host of heaven, names correlative to the new title of God, which springs up to the close of the period of the judges. The nature of angels as divine armies is not like that of the individual "messenger" closely connected with the theophanic history, but belongs rather to the delineation of the majesty of God in poetry and prophecy. —Encyclopædia Britannica.

Could I but see Him
Once, once again! But must I needs despair
Since those fair angels met me this same morn
At Manhanaim, God's great unseen host
Marching to heaven's low music through the wild
To camp about His children! Not by chance—
It could not be—God's escort met me first,
Ere I got news of Esau's armed band
Traveling to crush me—where God's angels come,
He's sure to follow.

—Charles Armstrong Fox.

When Jacob, journeying with his feeble bands,
Trembled to fall into a brother's hands;
At twilight, lingering in the rear, he saw,
God's host around his tents their 'campment draw:—
While, with a stranger, in mysterious strife,
Wrestling till break of day for more than life;
He prayed, he wept, he cried in his distress,
"I will not let thee go except thou bless!"

—Montgomery.

February 3.

And Jacob was left alone; and there wrestled an angel with him until the breaking of the day.—Genesis 32:24.

AND now have we not come to this, that there are ways to fight the great battle of life—two different kinds of fighters? One man fights in the light, another in the darkness. One man is always conscious of God, and of the ministries that God employs to bless and influence his life. Whenever he is afraid, these preservers rise up to reassure him. Whenever the cause looks desperate he turns to the mountain, and there are these hosts of the spiritual life. The other man knows nothing of it at all; he fights a despairing battle; his heart is full of fear. Tell me, which is the safest, which is the strongest life? I do not say that the man who does not see these higher things is all the same as if they did not exist. I am sure that God and His angels help many a struggler who does not know where the help comes from. We are not asking God to make a spiritual world for us, only to see it as it is. . . . The divine existence multiplies itself. The company of spiritual beings who surround Him with their loyalty and love, the angels in countless orders sweeping upward from the ministers of man's lower wants up to those who stand nearest the throne, all these in some belief or other have been included in the faith of every race of men, of almost every man who had come to the knowledge of a spiritual world and trusted in a God. We must not rob ourselves of the strength and richness that the thought of the existence of angels have to give.

—Bishop Phillips Brooks.

Dear angels and dear disembodied saints
  Unseen around us worshiping in rest,
May wonder that man's heart so often faints
  And his steps lay along the heavenly quest.

—Christina Rossetti.

Come, O thou Traveler unknown,
  Whom still I hold, but cannot see!
My company before is gone,
  And I am left alone with Thee;
With Thee all night I mean to stay
And wrestle till the break of day.

Wrestling, I will not let Thee go,
Till I Thy name, Thy nature know. —Charles Wesley.

ANGEL POWERS FINITE.

February 4.

And when the angel saw that he prevailed not against Jacob, he touched the hollow of his thigh.—Genesis 32:25.

THE power of the angels must be very great, as compared with that of man. In Scripture God is often called "Jehovah of hosts," because the angels, as a great army, do his bidding; and from the way in which this designation is applied we naturally infer that the soldiers of the heavenly host are mighty and glorious, answering, in some slight degree, and far better than any earthly beings, to the greatness of God. Yet the power of angels is strictly finite, and therefore as nothing in comparison with that of God. They are never represented as sharing in the work of creation; and they are always described as subject to God or to Christ. —Hovey.

The good angel, after every action, closes
His volume, and ascends with it to God.
The other keeps his dreadful day-book open
Till sunset, that we may repent; which doing,
The record of the action fades away,
And leaves a line of white across the page.
Now if my act be good, as I believe,
It cannot be recalled. It is already
Sealed up in heaven, as a good deed accomplished.
The rest is yours.

—Longfellow.

Listen! To cheer thy heart,
These angel voices come,
Whispering: "Onward is thy path,
And upward is thy home."

—Anonymous.

HOLD THE FLEET ANGEL FAST.

February 5.

And the angel said: Let me go, for the day breaketh. And he said: I will not let thee go except thou bless me. And the angel said unto him: What is thy name?
—Genesis 32:26.

JACOB'S dream, with the ascending and descending angels, is an exquisite motive for illustration, which artists have variously pictured. In the sixth arcade of the Vatican loggia is Raphael's third and best representation of this dream. Rembrandt's painting in the Dulwich gallery is a poem as essentially as it is a picture. A stream of dazzling light forms the ladder, up and down which float mystic, radiant angels.

—Clara Erskine Clement.

But there is another kind of apparition from the unseen world so frequent in Holy Writ as to leave its possibility without a question, and its probability only a matter of experience. I mean the apparition of angelic messengers, such as were used to frequent the patriarchs' tents, and instruct the prophets of olden time. —Caroline Fry.

Not only in the olden time
A ladder stretched from earth to sky;
A weary pilgrim at the foot,
And angels issuing from on high.
Forever where a yearning heart,
Bewildered, far from love and home,
Seeks God and will not be denied,
With messages the angels come.

—Mary F. Butts.

Hold the fleet angel fast until he bless thee.
—Nathaniel Cotton.

SO SPAKE THE GUARDIAN ANGEL.

February 6.

And the angel said: Thy name shall be called no more Jacob but Israel; for as a prince hast thou power with God and with men, and hast prevailed.—Genesis 32:28.

AS TO the time when the angels were created, much has been said by the learned. Some wonder that Moses, in his account of the creation, should pass over this in silence. Others believe that he did this because of the proneness of the Gentile world, and even the Jews, to idolatry; but a better reason has been assigned by others, namely, that this first history was purposely written for information concerning the visible world; the invisible, of which we know in part, being reserved for a better life. As to the nature of angels, we are told that they are spirits, but whether pure spirits, divested of all matter, or united to some thin bodies or corporeal vehicles, has been a controversy of long standing. The more general opinion is, that they are substances entirely spiritual, though they can at any time assume bodies, and appear in human shape. —Charles Buck.

Yet as we trudge along the dusty road of duty, the angels often meet us, even though our eyes recognize no visitant with the luster of heaven on his wings. —Rev. Theodore L. Cuyler, D. D.

So spake the guardian angel; then aloft
His wings, non-visible, with hovering soft,
That made mysterious music, fanned the air;
And now the clouds, self-parting, downward sent
A rosy dew, that all the earth besprent;
While, upward as he passed, the stars did wear
A thousand gorgeous hues that from his glory went.

—Washington Allston.

February 7.

And Jacob asked the angel and said: Tell me, I pray thee, thy name.—Genesis 32:29.

ANGELOLOGY has not been a frequent or favorite theme of late, either for private study or pulpit treatment. This neglect, for such it would seem to be, has resulted partly from an undue depreciation of the doctrine, and partly from the reactive influences resulting from the crudities and extravagances of medieval speculation. The schoolmen took their position at one extreme; we are in danger of gravitating to the other extreme. All that is needed, however, is a little calm, critical and consistent scholarship, and we shall be able to overcome the pendulum's momentum and make it assume its perpendicular, proper position. This is not a doctrine which we are justified in ignoring. (1) Because angels are found everywhere in the Bible from the account of the Creation to the description of the Judgment, and are closely connected with almost every important event in the history of both the Old and New Dispensations. (2) Erroneous views with regard to the angels have crept into the minds of the people, and not only are these extra-scriptural, but their influence is subversive and vitiating to a pure, evangelic faith. (3) The nature, history and occupation of these heavenly beings suggest some pertinent and wholesome lessons, and illustrate in a fresh and striking manner some of the commonest truths of evangelical preaching. For these three reasons, among various others, angelology is an important doctrine, and in formulating it we should insist upon being strictly and consistently Scriptural.

—Rev. John Balcom Shaw, D. D.

Mighty God, while angels bless thee,
May an infant praise thy name?
Lord of men as well as angels,
Thou art every creature's theme.

—Robert Robinson.

Reynolds

THE CHERUB CHOIR

(See page 72)

Zewry

MORNING—THE OVERWORKED MOTHER AND THE ANGEL

(See page 73)

PRINCES OF THE REALM ABOVE.

February 8.

And the Angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush.—Exodus 3:2.

THE highest angels seem alone in the Old Testament to have been employed in human service; always, however, in subordination to One Who, called an angel, is the Lord Himself. He was the Angel of the Covenant, a Divine Person, who, before He became man, appeared in human form, taking the name though He never took the nature of angels. —Pope.

When the Angel of the Lord appeared to Moses in the burning bush, he was commanded to put off his shoes from his feet, for the place whereon he stood was holy ground. With what reverence and awe, then, should we approach the contemplation of the great reality—God manifest in the flesh—of which the vision of Moses was but a significant type and shadow.

—Philip Schaff, D. D.

Heavenly messengers have been represented in all ages of the church as furnished with wings. —McClintock.

In guise a seraph wrapt with love aflame
And all aflame with knowledge, like the bush
That burned with God in Horeb unconsumed.

—Prof. Wilkinson.

Right and seemly were it then
We should glory that our God
Hath such honor put on men,
That He sends o'er earth abroad
Princes of the realm above,
Champions, who by day and night,
Shield us with His holy might!

—Rist.

GOD'S ESCORT.

February 9.

And it came to pass, that at midnight the Lord smote all the first born in the land of Egypt.—Exodus 12:29.

AND how astonishing is the strength of an angel. Even a fallen angel is styled by an inspired writer, "the prince of the powers of the air." How terrible a proof did he "smote the four corners of the house" and destroyed all the children of Job at once. That this was his work we may easily learn from the command to "save his life." But he gave far more terrible proof of his strength when he smote with death the Assyrian host in one night. Yet a strength abundantly greater than this must have been exerted by that angel (whether he was an angel of light or of darkness, which is not determined by the text) who smote in one hour "all the first born of Egypt." And if this be supposed to have been an evil angel, must not a good angel be strong, yea, stronger than he? For surely any good angel must have more power than ever an archangel ruined. How often does God deliver us from evil men by the ministry of His angels—overturning whatever their rage, or malice, or subtlety had plotted against us! These are about their bed, and about their path, and privy to all their dark designs; and many of them they probably brought to naught by means that we think not of. Sometimes blast their favorite schemes in the beginning; sometimes, when they are just ripe for execution. And this they can do by a thousand means that we are not aware of. They can check them in their mad career by bereaving them of courage or strength, by striking faintness through their loins, or turning their wisdom into foolishness. And who can hurt us while we have armies of angels, and the God of angels, on our side?

—Wesley.

Art thou anything?
Art thou some God, some angel, or some devil?
—Shakespeare.

Through Egypt's wicked land his march he took,
And as he marched, the sacred first-born strook
Of every womb; none did he spare,
None from the meanest beast to Pharaoh's purple heir.

Whilst health and strength and gladness doth possess
The festal Hebrew cottages;
The blest destroyer comes not there
To interrupt the sacred cheer.

—Abraham Cowley.

Know
There is a rose-lip'd seraph sits on high,
Who ever bends his holy ear to earth
To mark the voice of penitence, to catch
Her solemn sighs, to time them to his harp,
And echo them in harmonies divine
Up to the throne of grace.

—Mason.

ARMIES OF ANGELS.

February 10.

And the Angel of God, which went before the camp of Israel, removed and went behind them.—Exodus 14:19.

IN REVERING it is no more necessary to worship the blessed angels than the most saintly of our departed friends; but when we think of all the glory and perfection with which God has adorned them, their unselfish joy at the Incarnation, though their God "Took not on Him the nature of angels, but He took on Him the seed of Abraham"; their deep interest in man, revealed to us from beginning to end of Holy Scripture; their vigilant care of each one of us as day and night they watch and guard us; the perils through which they have shielded us, and all their patient and unrecognized ministrations—we may well ask ourselves what we should feel if anyone requited our love and care, as we do theirs? How shall we meet them face to face without shame if, instead of reverential and grateful love, we receive their ceaseless services with careless and thankless indifference?

—Anonymous.

The same apostle, cautious against despising prophesying, does also give us to understand that angels were not to discontinue their visits to men in future times of the Church; as, when exhorting us not to "be forgetful to entertain strangers," he adds, "for thereby some have entertained angels unawares." Now there would be no encouragement nor argument in the latter part of the verse, unless the same might happen to be the case with us also. But wherefore should we doubt that those blessed friendly beings should take delight in exercising their good-will to men by many kind offices, both visible and invisible, according to the good pleasure of our common Lord; as by preserving us in many dangers, protecting us against the assaults of evil men and evil spirits, and by counseling, warning and helping us, by various ways and means we know not of?

—Rev. Thomas Hartly.

Oh, well the denizens of heaven
Their Master's children know

By filial yearnings sweet and even,
  By patient smiles in woe.

By gage of meek inquiring turned
  Towards the informing eye,
By tears that to obey have learned,
  By clasped hands on high.

Well may we guess our guardians tone
  Stoop low and tarry long,
Each accent noting, each faint hue,
  That shows us weak or strong.

And even as loving nurses here
  Joy in the babe to find
The likeness tone kinsman dear
  Or brother good and kind.

So in each budding inward grace
  The seraph's searching ken,
The memory haply may retrace
  Of ancient, holy men.

"And hark!" saith one, "the soul I guide—
  I heard it gently sigh
In such a tone as Peter sighed,
  Touched by his Saviour's eye."

"And see," another cries, "how oft
  Smiles on that little child
You aged man! even so full oft
  The loved Disciple smiled.

—Keble.

February 11.

Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.—Exodus 23:20.

THE doctrine of the ministry of angels, so much esteemed by the primitive church, as well as by the most eminent and pious Christians of all ages, has now become one of those which, without any one well-founded argument, is to be reasoned away. The repeated appearance of angels, both in the old and new dispensations, seems designed to point out to us the near, though mysterious connection of the invisible state with that which we now inhabit. And what can be more consolatory to the believer than the idea, corroborated by numerous passages in the Scripture, than the belief that the angels of heaven are around us, the ministering spirits of God for our good, watching over us and fulfilling the wisdom of His providence! Why should the opinion be disclaimed? Angels were present at the creation; they have been repeatedly manifested to man. They are the happy possessors of that blessedness to which the spirits of the departed hope to be admitted. And they shall be again visible in their thousands of thousands at that magnificent and glorious triumph, when the Ancient of Days shall sit on the throne of His glory. Is it impossible, then, that they are invisible yet efficient agents in many of those innumerable events which are attended with moral and religious benefit to individuals and to the world; which are but too generally ascribed to incidental circumstances, or the well-laid plans of human policy? . . . The early fathers regarded the ministry of angels as a consoling and beautiful doctrine, and so much at that time was it held in veneration that the founders of Christianity cautioned their early converts against permitting their reverence to degenerate into adoration. We now go to the opposite extreme, and seldom think of their existence; yet what is to be found in this belief, even if the Scriptures had not revealed it, which is contrary to our reason? We believe in our own existence, and in the existence of God; is it utterly improbable, then, that between us, who are so inferior, and the Creator, who is so wonderful and incomprehensible, infinite gradations should exist,

some of whom are employed in executing the will of the Deity toward finite creations? Does not God act even by human means in the visible government of the affairs of earth? What absurdity, then, can be discovered in the opinion that the spiritual nature of man should be under the guardianship of spiritual beings? This, in fact, was a doctrine universally received till it became perverted and degraded by vain and idle speculations, that the belief itself was rejected. Through the whole volume of Revelation we read of the agency of superior beings in the affairs of mankind.

—Dr. George Townsend.

Father, before Thy throne of light
  The guardian angels bend,
And ever in Thy Presence bright
  Their psalms adoring blend;
And casting down each golden crown,
  Beside the crystal sea,
With voice and lyre, in happy choir,
  Hymn glory, Lord, to Thee.

And as the rainbow lustre falls
  Athwart their glowing wings,
While seraph unto seraph calls,
  And each Thy goodness sings;
So may we feel, as low we kneel
  To pray Thee for Thy grace,
That Thou art here for all who fear
  The brightness of Thy face.

Here, where the angels see us come
  To worship day by day,
Teach us to seek our heavenly home
  And love Thee even as they;
Teach us to raise our notes of praise,
  With them Thy love to own,
That childhood's flower and manhood's power
  Be Thine, and Thine alone.

—Canon Farrar.

February 12.

And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another, toward the mercy seat shall the faces of the cherubim be.—Exodus 25:20.

THERE is a harmonious relation between the dispensation of grace to man and the heavenly world. Cherubim are placed before us in Scripture under two views. First, as the ministers of divine vengeance. Thus, when man was expelled from Paradise, cherubim and a flaming sword were placed at the east end of the gate of Eden, to keep the way of the tree of life. But in the tabernacle they appear under very different aspects. There were figures of cherubim embroidered on the ark; and there were figures of cherubim carved and placed on the covering of the mercy seat. In neither case was there a flaming sword; but on the contrary, hiding the ark with their wings, "shadowing the mercy seat," bending as if looking down upon it, as interested spectators of the grace of God to men, through the atonement and sacrifice of the Saviour. —Rev. Richard Watson.

When round thy Cherubs—smiling, calm,
Without their flames—wreath the palm,
O God! we feel the emblem true—
Thy mercy is eternal, too.
Those Cherubs with their smiling eyes,
That crown of palm which never dies,
Are but the types of Thee above—
Eternal Life, and Peace, and Love.

—Thomas Moore.

The cherubim with wings far stretched, again
As Moses (so the Scriptures tell us plain)
Ten contains to the sacred machine made,
So in three parts of the world are said,
To be no less than ten distinct decrees.
And first of the supercelestial; these,
Th' Angels, Archangels, and the Principates,
Thrones, Dominations, Virtues, Potentates,
The Cherubim and Seraphim; then He
(Above all the rest) the Supreme Deity.

—Clayton's Angelology.

February 13.

And the Lord said unto Moses: Behold mine angel shall go before thee.—Exodus 32:24.

NO DOUBT even angels have errands and tasks given to them which in themselves would be hard, but which become easy, a delight, because they are accepted as parts of the will of God for them. This is the great secret of joy in service. The angels fly swiftly on the errands on which they are sent, doing with equal alacrity the most stupendous thing and the smallest ministries. It is told in the Koran that Gabriel was sent earthward to save King Solomon from the sin of pride, and at the same time to help a toiling, weary yellow ant to get home to her people with her load of food. So it is even in heaven—the will of God is done always with joy. It consists in happy activities, in joyous services. It is this heavenly standard that is set for our earthly living.

There is an old picture which represents a virgin, a faithful daughter who has fallen asleep at her wheel in her weariness, as she toils to fulfill her household duties—supporting a blind and widowed mother—and the angels have come and are softly finishing her task while she sleeps. Let the loving earth-toilers be faithful; let them do their best. What they cannot do, the angels will come and finish while they sleep. Night by night they will come and correct the day's mistakes, and, if need be, do all the poor faulty work over again. Then at last, when the toilers sleep in death, dropping out of their hands the sacred work they have been doing for their children, again God's angels will come, take up the unfinished work, and convey it on to completion.

—J. R. Miller, D. D.

A thousand liveried angels lackey her,
Driving far off each thing of sin and guilt;
And in clear dream and solemn vision
Tell her of things that no gross ear can hear,
Till oft converse with heavenly habitants
Begin to cast a beam on the outward shape.

—Milton.

Her sleep-charged eyes exemption ask,
And holy hands take up the task;
Unseen the rock and spindle ply,
And do her earthly drudgery.
Sleep, saintly poor one, sleep, sleep on;
And, waking, find thy labors done.
Perchance she knows it by her dreams;
Her eye hath caught the golden gleams,
Angelic presence testifying,
That round her everywhere are flying;
Ostents from which she may presume
That much of heaven is in the room.

—Charles Lamb.

February 14.

And the Lord said unto Moses: Depart and go hence, and I will send an angel before thee unto a land flowing with milk and honey.—Exodus 33:2.

IT IS those dreaming mystics of the Middle Ages—men of God they were—that we must credit with originating a systematic classification of the Orders of the Heavenly Host. These saints of the Mystic Ages were thrilled with glorious illusions; they believed that legions of ministering angels had charge over them; that the very meanest of them was a being upon whose slightest action the spirits of light and beauty watched with loving interest; that in the soul's regnant moments they could hear the lyres of the heavenly harpers, and catch glimpses of the beatific vision; that in the stillness of the night they could hear the flutter of angel-wings—the beneficent Angel of Death stooping to kiss away the struggling breath coming for their release and convoy.

"Hark, they whisper, angels say
Sister spirit come away."

Angels! These King-becoming messengers; these couriers of the Most High; these Elysian folk; these bending worshipers of beauty; these incarnate innocencies are "sent" upon embassies of love to us, the lost and erring children of the Father. "I will send an angel before thee," is the gracious and assuring promise. Never, never shall we be guilty of honoring the messengers above the message radiant and ethereal though they be and are worthy of our highest admiration and esteem. Always and everywhere must we render to God alone the adoration that shall garland Him with love. A long way have the angels come. Every beating of every pulse; every inspiration of every breath; every quiver of every wing; every throbbing of every heart are but eloquent reminders of the greatness of their message and the joy of their love. When we need them the most they are the most with us; when the wind is the coldest their touch is the warmest; when we feel oppressed with the sense of our lostness, they whisper messages by which we recover our strength and recall our hope; when

the outlook is shut in with blinding snow they soothe and nerve us with an infinite comfort. These gracious and lovely presences are daily "sent" to the toilers in life's garden, to make them feel that although they have gone very far astray they are still dear to God through Jesus Christ our Lord and their Lord.

What a blessed thing it would be if people of to-day held happy intercourse with angels, as they did who lived in the halcyon times, the childhood of the race! Of that sweet babyhood epoch of the human family, when "Rejoicing men and angels met," the great poets have sung in sweetest strains.

—Alfred Fowler.

And is there care in heaven? and is there love
In heavenly spirits to these creatures base,
That may compassion of their evils move?
There is; else much more wretched were the case
Of men than beasts. But oh! the exceeding grace
Of highest God! that loves His creatures so,
And all His works with mercy doth embrace,
That blessed angels He sends to and fro,
To serve to wicked men, to serve His wicked foe!

How oft do they their silver bowers leave,
And come to succor us that succor want;
How oft do they with golden pinions cleave
The filtering skies like flying pursuivant!
Against foul fiends to aid us militant,
They for us fight, they watch and duly ward,
And their bright squadrons round about us plant,
And all for love and nothing for reward!
Oh, why should heavenly God to men have such regard?

—Edmund Spenser.

CONCENTRATION OF ALL SIMPLICITY.

February 15.

And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking to him from off the mercy seat that was over the ark of the testimony, from between the two cherubim.—Numbers 7:89.

THE cherubim never occur alone—always in connection with God. Two things to remember—first, that the living creature as it is represented by the cherubim forms a distinct department of terrestrial creation; and next, that exactly in this department the creative power of God displays itself most gloriously; that of it in a special manner the word of the apostle holds good, "The invisible things of God, His eternal power and Godhead, we see and know in His works." By the cherubim we mean the ideal combination of the multiplicity of living things. The cherubs represent the living creatures on earth, and in general the terrestrial creation. The cherubim are the ideal concentration of the animal kingdom. In regard to the name cherubim, men have given way to manifold conjectures; and the end has been, that they have despaired of any interpretation. The cause of this despair lies in the incorrect definition of the nature of the cherubim. As soon as we recognize in the cherub the ideal unity of the animal creation, the interpretation follows of itself. It means "as a multitude"—the concentration of all multiplicity on earth into a unity. The designation, "the living," takes the place of a second proper name of the cherubim.

—E. W. Hengstenberg, D. D.

Yet far more fair be those bright cherubim
  Which all with golden wings are over dight,
And those eternal seraphim,
  Which from their brows dart out fierce light.

—Spenser.

Onward—ever onward pressing,
Yet untired as an angel's wing.

—Anonymous.

And from my soul, which fruits the future so,
  With unabashed and unabated gaze,
Teach me to hope for, what the angels know
  When they smile cleaves as thou dost.

Such cheer I gather from thy smiling, sweet!
  The self-same Cherub faces which emboss
The veil, lean inward to thy Mercy-Seat.

—Elizabeth Barret Browning.

February 16.

And when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt.—Numbers 20:16.

IN THE ecclesiastical history of Socrates, there is mention made of one Theodorus, a martyr put to extreme torments by Julian the Apostate. Ruffinus, in his history, saith that he met with this martyr a long time after his trial, and asked him whether the pains he felt were not insufferable. He answered, that at first it was somewhat grievous; but after a while there seemed to stand by him a young man in white, who with a soft handkerchief wiped off the sweat from his body (which through extreme anguish was little less than blood), and bade him be of good cheer, insomuch that it was rather a punishment than a pleasure to him to be taken off the rack: when the tormentors had done, the angel was gone. Thus it is that the blessed angels of God have ministered from time to time to His people, in the days of their distress. They pity our human frailties and secretly suggest comfort, when we perceive it not; they are as ready to help us as the bad angels are to tempt us. Always they stand looking on the face of God to receive orders, which they no sooner have than they readily despatch. —Spenser.

With fragrant odors on the air,
Which zephyrs to my windows bear,
There comes to me a sweet refrain,
Seeming from off yon dewy plain!
Angel voices sweetly swelling,
Wafting by the arbor, telling:
"Above we sympathize with thee,
O man! in thy deep misery.
And here in heaven we ever pray
For thee, a being far astray,
Whom hope now lights."

—Thomas Brower Peacock.

PREVENTING ANGELS.

February 17.

And the angel of the Lord stood in the way for an adversary against him.
—Numbers 22:22.

THE angels would have a certain stand-offishness just where we should have a certain stand-inishness. We can go to sinners and say: "My brother, flee, for I know what it is to be a sinner, and I know what the safety is." The angels could not say that. I read nowhere in the Bible of angels shedding tears; we could shed tears.

Tears of such pure, such deep delight,
Ye angels, never dimmed your sight.

Lay hold of some sinner, grasp him by the hand and put the other on his shoulder and tell him what an angel could not tell him. That is why the angel is not here. Be you his angel, his minister of grace. Tell him what Christ has done for you, with an urgency and eagerness that no angel can command. Thank God we have a greater through grace, that we are greater in urgency than any angel or archangel would be.

—Rev. John McNeill.

Blest tears of soul-felt penitence;
* * * * * * *
But well the enraptured Peri knew
'Twas a bright smile the angel threw
From heaven's gate, to hail that tear
Her harbinger of glory near!

—Thomas Moore.

How angels gazed and wondered at the sight!
Had angels cause of wonder? Man has more;
Yes, dearest Lord, I wonder, love, adore!

—Anne Steele.

GIRT WITH GOLDEN WINGS.

February 18.

And the ass saw the angel of the Lord, standing in the way, and his sword drawn in his hand. And the angel of the Lord stood in a path of the vineyards.—Numbers 22:24.

THE interest felt by the angels in all that concerns the Gospel and the eternal interests of men put on their probation forms a very humbling contrast to our cold indifference in what concerns us much more nearly than them. Alas! with the hosts of heaven there is all sympathy and intense interest—with men, all apathy and madness. —Adams.

In ordinary language we comprise all these beings under the name of angels, but we know not wherein consists their higher nature, nor do we know the number of grades which there may be between the least perfect angel who is nearest akin to the most perfect man, and the most glorious of created beings, who enjoy unutterable bliss, feeling themselves in close proximity to God.
—H. Shakke, D. D.

No sun or star so bright
In all the world of light,
That they should draw to heaven his downward eye;
He hears the Almighty's word,
He sees the Angel's sword,
Yet low upon the earth his heart and treasure lie.
—John Keble.

Visions come and go,
Shapes of resplendent beauty round us throng;
From angel lips I seem to hear the flow
Of soft and holy song.
—Miss E. Loyd.

Schroder

THE GUARDIAN ANGEL

(See page 75)

Landelle

ANGEL OF TEARS

(See pages 79, 85 and 326)

KINGLY IN COMMANDING GRACE.

February 19.

And when the ass saw the Angel of the Lord, she thrust herself into the wall, and crushed Balaam's foot against the wall, and the Angel of the Lord went further.
—Numbers 22:25, 26.

IN THE apocryphal Book of Maccabees it is related that Heliodorus resolved to invade the temple of Jehovah, and plunder its treasury. On proceeding to execute his impious purpose, there appeared to him a horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely and smote at Heliodorus with his fore-feet, and it seemed that he that sat upon the horse had complete harness of gold. Moreover, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side.

But who is he in panoply of gold,
Throned on that burning charger? bright his form
Yet in its brightness awful to behold,
And girt with all the terrors of the storm;
Lightning is on his helmet's crest, and fear
Shrinks from the splendor of his brow severe.
And by his side two radiant warriors stand,
All armed and kingly in commanding grace—
Oh, more than kingly!—godlike! sternly grand!
Their port indignant, and each dazzling face
Beams with the beauty to immortals given,
Magnificent in all the wrath of heaven.

—Hesiod.

Within the air astir—like wings
Of angels in their minist'rings.

—Tom Hood.

February 20.

And where the ass saw the Angel of the Lord, she fell down under Balaam, and he saw the Angel of the Lord standing in the way.—Numbers 22:27.

THE Koran, that curious intermixture of Pantheism, Judaism and Christianity, commands an implicit faith in the ministry of angels; it is interfused through the whole of its teachings. The Koran holds that the angels are endowed with pure and subtle bodies, composed of ethereal fire; that they are of a diversity of forms and devoted to divers offices. Some are employed in adoring Allah, in various postures; others, in chanting his praises; and others in offering up intercessions for mankind. Not a few are occupied as recording angels, carefully noting down every thought, and word, and action, of each probationer of time; and upon some of the most highly favored and noble devolve the transcendent honor of bearing the august throne of the Deity. Mohamed further taught that, among the hosts of spiritual beings there are four mighty tetrarch, angels who are pre-eminently distinguished by the favor of the Supreme, and who by virtue of the supposititious offices assigned them, are to be held in extreme veneration. The first of these celestial potentates is Gabriel, on whom, among other lofty titles, is conferred that of the *holy spirit,* and the angel of *revelations*, he being believed to be the prime minister of heaven, and the one to whom is committed the writing of divine decrees. Next in order comes Michael, the friend and protector of the Jews; then Azrael (or Raphael), the angel of death, who dissolves the union of soul and body; and, lastly, Israfil (or Uriel), who has the most melodious voice of all God's creatures, and is the Angel of Resurrection, his principal office being to sound the trumpet at the last day. The offices of the four chief angels are described in almost similar language in the apocryphal Gospel of Barnabas. Therein is stated that Gabriel reveals the secrets of God; Michael fights and vanquishes his enemies; Raphael receives the deporting spirits of mortals; and Uriel is to summon every soul to judgment in the day of account. The Mohammedans believe that, to every child born into the world there are allotted attendant guardian angels, one stationed

on the right hand, to note down on a tablet his good deeds, and another on the left, to record his evil and that they are changed every day, and therefrom entitled Al Moakkibat, or, the angels who continually succeed one another. The one who notes down a good man's actions has command over him who notes the evil ones; and, when a person performing a praiseworthy deed, the angel on the right hand writes it down ten times; and when he commits an evil one, the kind angel says to the angel on the left: "Forbear setting it down for seven hours; peradventure he may pray, or may ask pardon!" The angel to whom is committed the final summing up of human actions is named Al Sifil. The entire theory concerning the existence and ministry of angels, Mohammed borrowed from the Hebrews.

—Edward I. Sears, A. M.

Angels our servants are,
  And keep in all our ways,
And in their hands they bear
  The sacred sons of grace;
Our guardians to that heavenly bliss,
  They all our steps attend.

—Wesley.

The angel's eyes, whom veils cannot deceive,
Might best disclose what best they do discern.

* * * * * * *

God present is at once in every place;
  Yet God in every place is always one.
So may there be, by gifts of ghostly grace,
  One man in many rooms, yet filling none,
Sith angels may effects of body show,
God's angels gifts on bodies may bestow.

—Robert Southwell.

February 21.

And he saw the Angel of the Lord standing in the way. . . . And the Angel of the Lord said unto him: Wherefore I went out to withstand thee, because thy way is perverse before me.—Numbers 22:32.

MOREOVER, the angels are servants of the same God and members of the same society to which we belong. They are the inhabitants of the heavenly Jerusalem, of which we are heirs; they have possession and we have the title, and shall in time possess it. We are called to much the same employment with them and glorify him by obedience, thanks, and praise, and so do they; therefore they are ministers for our good, and rejoice in the success of our labors, as ministers of Christ on earth do. There is not a sinner converted but is the angels' joy, which showeth how much they attend to their work. They are especially present and attendant on us in our holy assembling and services of God, and therefore we are admonished (I. Cor. 11:10; Eccles., 5:6) to reverence their presence and do nothing before them that is sinful or unseemly. The presence of God and the Lord Jesus Christ and the elect angels must continually awe us into exact obedience. With the church they pry into the mystery of the dispensation of the Spirit to the church. In conclusion Christ telleth us that in our state of blessedness we shall be "equal unto the angels," and so shall live with them forever.

—Richard Baxter.

Are ye forever to your skies departed?
  Will ye visit earth no more?
Ye, whose wings in splendor darted
  Eden's groves in days of yore?

No! ye have not man forsaken,
  Though from God he's gone astray!
Ye have heaven's message taken,
  Which imparts eternal day.

—Roswell Rice.

February 22.

And Balaam said unto the Angel of the Lord: I have sinned; and the Angel of the Lord said unto Balaam: Go with the men.—Numbers 22:34.

BALAAM offers to go back. The angel says: "Go on! He says to us to go on." —F. W. Robertson, D. D.

"Now," says the old legend, "if it be asked wherefore the books of Moses, in revealing the disobedience and the fall of man, are silent as to the revolt and fall of the angels, the reason is plain; and in this God acted according to his wisdom. For let us suppose that a certain powerful lord hath two vassals, both guilty of the crime of treason, and one of these is a nobleman of pure and lofty lineage, and the other a base-born churl, what doth this lord? He hangs up the churl in the market-place as a warning and an example to others; but for the nobleman, fearing the scandal that may arise among the people, the judge causes him to be tried secretly, and shuts him up in a dungeon; and, when judgment is pronounced against him, sends him to prison, and puts him privately to death; and when one asketh after him, the answer is only, "He is dead," and nothing more. Thus did God in respect to the rebel angels of old; and their fate was not revealed until the redemption of man was accomplished. —Foster.

Mortals! if angels grief might know,
From angels if a tear might flow,
For you celestial woes might rise,
And pity dim a seraph's eyes.

—Mrs. Hemans.

Yet on man they joy to wait,
All that bright celestial state.

—Anonymous.

February 23.

And he said: The Lord came from Sinai; he shineth forth from Mount Paran, and he came with ten thousand of his angels.—Deuteronomy 33:2.

A MULTITUDE of angels was upon Mount Sinai, in the midst of the grand and sublime accompaniments of the giving of the law. Although not directly referred to by the historian, their presence on that occasion is referred to by the psalmist sublimely, when he exclaims: "The chariots of God are twenty thousand, even many thousands of angels; the Lord is among them as in Sinai, the holy place." Saint Stephen also refers to the presence of angels on that wonderful occasion. —Dunn.

Thousands on thousands ministered to Him, and ten hundred times a hundred thousand assisted before His throne.

—Daniel, 7:10.

Whether is there a limit to the number of his soldiers.

—Job, 25:3.

Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep.

—Milton.

Did viewless seraphs nestle all around,
Making sweet music out of air so sweet?

—Hartly Coleridge.

Thy finer sense perceives
Celestial and perpetual harmonies!
Thy purer soul, that trembles and believes,
Hears the archangel's trumpet in the breeze,
And where the forest rolls, or ocean heaves,
Cecilia's organ sounding in the seas,
And tongues of prophets speaking in the leaves.

—Longfellow.

THE NATURE OF ANGELS.

February 24.

And it came to pass when Joshua was by Jericho, and behold, there stood an angel over against him with his sword drawn in his hand.—Joshua 5:13.

ANGELS, a word signifying in both Hebrew and Greek messengers, and therefore used to denote whatever God employs to execute his purpose, or to manifest his presence or his power. In some passages it occurs in the sense of an ordinary messenger; but this name is more eminently and distinctively applied to certain spiritual beings or heavenly intelligences employed by God as the ministers of his will, and usually distinguished as the angels of God or angels of Jehovah. In this case the name has respect to their official capacity as "messengers," and not to their nature or condition. The term "spirit," on the other hand, has reference to the nature of angels, and characterizes them as incorporeal and invisible essences. The modern idea of spirit was unknown to the ancients. When, therefore, the ancient Jews called angels spirits, they did not mean to deny that they were endowed with bodies. When they affirmed that angels were incorporeal, they used the term in the sense as free from impurities of gross matter. We may assume that angels are spiritual bodies, rather than pure spirits in the modern acceptation of the word. —Kitto.

Music! a blessed angel. She was born
Within the palace of the King of Kings
A favorite near His throne.

—Anonymous.

When Joshua led the tribes o'er Jordan's flood,
The captains of God's host before him stood;
He fell, and own'd, adoring on his face,
A power whose presence sanctified the place.

—Montgomery.

February 25.

And Joshua went unto the angel and said: Art thou for us or for our adversaries? And the angel said: Nay, but as the Captain of the Host of the Lord am I come.
—Joshua 5:13, 14.

ARCHANGEL—or "High-angel." The specification of this title is nowhere to be found in the Old Testament, and only mentioned twice in the New, being applied only to one personage, under the name of Michael. In St. Jude, where it is mentioned, Michael is represented as contending with the arch-fiend respecting the discovery of the body of Moses. "From this passage we may collect," says Dr. Hales, "that he was buried by the ministry of angels near the scene of the idolatry of the Israelites." Bishop Hall also states: "The same God, that by the hands of his angels carried up the soul of Moses to his glory, doth also by the hands of his angels, convey his body down into the valley of Moab, to his sepulture." Michael seems to be invested with a rank and power in the armies of heaven, to which that of Satan seems to correspond amongst the infernal crew of fallen angels. Of the burial of Moses by gracious angel hands, the poet has sung:

"And had he not high honor,
The hillside for his pall,
To lie in state while angels wait,
With stars for tapers tall."

Various opinions have been given as to the dispute respecting the body of Moses in the martial contest between Michael and Satan. It seems most reasonable to conclude that Moses was buried by the ministration of angels, Deut., 34: 6, and the spot concealed, lest his remains should be made the object of idolatrous worship. Moreover, that Moses was not buried by the Jews, we learn from Scripture, which saith, "No man knoweth of his sepulchre unto this day," and therefore Philo saith, he was buried not by men but by angels.

The other instance in which it occurs is recorded in I. Thessalonians, 4:16, where the term archangel is used in reference to the second advent of our Savior at the last day, coming in his

glory, and attended by the resplendent retinue of heaven. Some of the ancient writers hold the singular conceit, that the ranks over which Michael presides, is the eighth of the celestial orders, affirming that Paul mentioned only a part of the heavenly choir, there being more of which he had not spoken. Others have imagined that the destruction of the title bears some allusion to the customs of oriental order observed in the courts of earthly kings. Michael, the archangel, tells Daniel that he is one of the chief princes in the court of the Almighty. From the passages in the Bible which contain the name of Michael, he then appears and is pointed out to our view as an angel of peculiar dignity and transcendent glory in the court of the Most High. Gabriel and Michael are the only proper names of angels recorded in the Holy Scriptures; and it has been argued from this circumstance, that all the multitudes of the angelic hosts have their appropriate distinctive appellations; and though to our finite comprehension such a conjecture presents an extreme difficulty, yet, the God "who telleth the stars and calleth them all by their names, and whose understanding is infinite," may have the name of each particular angel registered in the apocalyptic book of immortality.

—Clayton's Angelology.

Nor shall we see heroic men alone,
Champions who fought the fight of faith on earth;
But heavenly conquerors, angelic hosts,
Michael and the bright legions, who subdued
The foes of Truth! To join their blest employ
Of love and praise! To the high melodies
Of choirs celestial to attune my voice,
Accordant to the golden harps of saints!
To join in blest hosannas to their King!

—Hannah More.

February 26.

And the Angel of the Lord came up from Gilgal to Bochim and said: I will never break my covenant with you.—Judges 2:1.

AND then there is their ministry as to individuals. We know not how they minister; yet it is a delightful thought, that we may be, personally, the subjects of angels' care. We ought always to recollect, indeed, that it is our first and most glorious privilege to be under the influences of God the Spirit; and yet we may occasionally make use of angelic as well as human agency, to accomplish his purposes of grace. There may be something in what Bishop Ken says:

"Let thy bless'd angels, while I sleep,
Around my bed their vigils keep."

God himself is the friend of those who are reconciled to him through Jesus Christ; and all his agents, whether angels or men, are ministers to do them good. —Rev. Richard Watson.

Age by age
Earth yielded hither her choicest and her best,
And here the angels on their ministries
Passed ever to and fro.

—Bickersteth.

And now to me the smallest bird that flies
Twitters a song which seraphim might sing;
While roadside flowers a sacred message bring,
And teach those truths that make the angels wise.

—E. Thorneycroft Fowler.

February 27.

When the Angel of the Lord spoke these words unto all the children of Israel, that the people lifted up their voice and wept. And they called the name of that place Bochim.
—Judges 2:4.

WHAT is the work of angels? In answering this question we must treat the two classes separately, remembering that in either case, some of their functions terminate upon God, and others upon man. In exercising our Godward functions, the good angels are represented as being in the presence of God, worshiping Him in company with the redeemed. They praise His name, exalt His glory, magnify His power and majesty, and rejoice over His works. They are attendant upon God, and as messengers do His will and fulfill His biddings. They work ordinarily along the line of Providence, subject, of course, to God's ordained and usual agencies and instrumentalities; but there is one passage, Psalms, 104:4: "Who maketh His angels wings, His ministers a flaming fire," that teaches their activity in and through nature. If we accept this interpretation—and I think we must, for spirit has power over matter as well as mind—we must regard the exercise of this function as occasional rather than usual, and believe that it does not entail the violation or suspension of the laws of nature. It must be put within that circle of freedom which we describe about second causes as a centre. We have fuller data upon which to base our judgment as to their earthward functions. What shall we do with such passages as these? Psalm, 91:11, "For he shall give His angels charge over thee to keep thee in all thy ways." Luke, 16:22, "And it came to pass that the beggar died and was carried away by the angels into Abraham's bosom." Hebrews, 1:14, "Are they not all ministering spirits sent forth to minister for them who shall be the heirs to salvation?" Psalm, 34:7, "The Angel of the Lord encampeth round about them that fear Him and delivereth them." Putting these together, I can reach no other conclusion than that they are especially interested in believers, and are constantly seeking their good. They influence, help, guide, watch over, defend and minister unto them. You say this is the work of the Holy Spirit. It is wholly distinct from

that He works chiefly from within; they altogether from without. He attends primarily to the spiritual; they attend to the temporal. He works immediately; they always and only mediately. We have proof of this in Christ's life. The spirit led, taught and filled Christ (Luke, 6:1), but the angels defended, strengthened and ministered unto (i. e. fed) Him, Matt., 6:6.

—Rev. John Balcom Shaw, D. D.

Ye angels who stand around the throne,
And view my Immanuel's face,
In rapturous singing make Him known,
Tune, tune your soft harps to His praise;
He formed you the spirits that you are,
So happy, so noble, so good;
When others sunk down in despair,
Confirmedly by His power ye stood.

—Maria De Fleury.

February 28.

Curse ye Meroy, said the Angel of the Lord; because they came not to the help of the Lord, to the help of the Lord against the mighty.—Judges 5:23.

A WRITER of wonderful research (Huet) proves that belief in the existence of angels is found among all peoples and in all lands; that the Greeks received this belief from the Egyptians and Phoenicians; and that all antiquity has recognized the existence of spiritual beings inferior to God, and created to preside over the order of nature—the stars, the elements, the generation of animals. The world, according to Thales and Pythagoras, is full of these spiritual beings. They believed that the angels floated in the sky and in the air. Plato, according to Plutarch, speaks of a prince of an evil nature, who is over the spirits that were chased by the gods and fell from heaven. The belief in angel-guardians, or good spirits, destined to protect and watch over man from his cradle to his grave, was no less ancient and widespread.

—Dr. Parker.

Yet, by your shining eyes not all forsaken,
Man wandered from his Paradise away;
Ye, from forgetfulness his heart to waken,
Came down, high guests, in many a later day,
And with the Patriarchs, under vine or oak,
Midst noontide calm or hush of evening spoke.

—Mrs. Hemans.

When we wake, or when we sleep,
Angel guards their vigils keep;
Death and danger may be near,
Faith and love have naught to fear.

—Harriet Auber.

February 29.

And there came an angel of the Lord, and sat under an oak which was in Ophra, that pertained unto Joash, and his son Gideon threshed wheat by the wine-press to hide it from the Midiamites.—Judges 6:11.

THERE has been a great deal of curious speculation concerning the relation of angels to worldly affairs. Some think that the angels dwell in the immediate presence of God, and sing his praise; and that during the intervals of song they fly from star to star to refresh and regale their minds with the glories of the sky. Others think that the angels bear a distinct relation to man, that they influence all his affairs, and that every one has his guardian angel who watches over him and to a certain extent protects him. The truth respecting angels probably lies in the golden mean half way between these two opinions. The angels are doubtless charged with ministering to man, and they are interested in all of his affairs. They, like man, are the offspring of God, and, therefore, they have a fellow-feeling for men, and wish to inquire into their affairs. —Bishop Cyrus Foss, D. D.

One noon I met an angel by the way,
And giving the hand of welcome, bade him stay
Beneath my roof and rest.
* * * "Angel, be my guest,
Sit thou in quietude and take thy rest.
My name is—" "Nay," the gracious angel said,
"Thy name is known in heaven;" and then he fled
Swift as the light across the ample sea,
But left an angel at my heart with me.

—Rev. William A. Quale.

Wherefore, ere virtue o'er the tomb hath wept,
Angels shall lead thee to the throne above.

—Coleridge.

BOOK III.

March.

Murillo

GUARDIAN ANGEL

(See page 99)

Faudelle

ANGEL OF PURITY

(See page 79)

March.

THE INEFFABLE ANGELS.

March 1.

And the Angel of the Lord appeared unto him and said: The Lord is with thee, thou mighty man of valour.—Judges 6:12.

THEY were the faces of angels which Angelico saw in his holy visions, and which—regarding them as revelations—he never would retouch when once they had been sketched in. Mr. Ruskin describes "the angel-choirs of Angelico, with the flames on their white foreheads, waving brighter as they move, and the sparkles streaming from their purple wings, like the glitter of many suns upon a sounding sea, listening, in the pauses of alternate song, for the prolonging of the trumpet-blast and the answering of psaltry and cymbal, from all the star shores of heaven." The cloister walk of Florence was to Angelico "no penitential solitude, but a possessed land of tender blessing, guarded from the entrance of all but holiest sorrow." The little cell was one of the houses of heaven prepared for him by his Master. Was He not always with him? Under every cypress avenue the angels walked. He had seen their white robes, whiter than the dawn, at his bedside, as he awoke in early summer. They had sung with him, one on each side, when his voice failed for joy at sweet vesper and matin time; his eyes were blinded by their wings in the sunset, when it sank behind the hills of Luni. —Farrar.

The simple monk worked out his own ideal—
And were there ever forms more heavenly fair?
Nay! from the life the ineffable angels there
Seem limned and colored by their servant leal.
What was the charm? Whence the inflowing grace?
The beauty of holiness! His child-soul dreamed

Where psalm and censer filled the holy place,
  Till to take place the mist the music seemed.
—Anonymous.

And Angelico
The artist-saint kept smiling in his cell
The smile with which he welcomed the sweet, slow
Inbreak of angels (whitening through the dim
That he might paint them).
—Elizabeth Barret Browning.

What glimpse of heaven holdst thou, O artist saint?
  What harmonies sublime fell on thy soul,
  What secret raptures o'er thy spirit stole
And purified thee from all earthly taint?
Did not the heavens ope, the world grow faint,
  And all the spheres before thy vision roll,
  Till then beheldst the ransomed pure and whole,
And with their sons celestial were acquaint?

Surely thou troddest where the angels tread,
  And heard the echoes of God's sacred aisle,
Ere thou couldst paint the radiance round each head,
  The faces beaming with celestial smile,
The angel-forms, by which our hearts are led
  To that far home they have but left erewhile.
—Norley Chester.

March 2.

And the Angel of God said unto him: Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.—Judges 6:20.

MAN ought to show to his guardian angel (1) Reverence for his presence, by doing nothing in his presence which, were the angel visible to his mortal eye, he would not dare to do. (2) Devotion and affection for the angel's benevolence. The angel is to be beloved, because presently he loves us more than parent or friend, and guides towards heaven with a love that is inferior only to that of Jesus Christ who died for us. (3) Unbounded confidence in his protection. We can have no fear when such a guide is by. He cannot be seduced. He cannot be overcome. The angels are powerful, they are prudent, they are faithful. Why, then, do we fear? Only let us cling to them, and we will ever remain in God's protection. All their devotion to us, and all our indebtedness to them, is sweetly told in that little hymn which we were taught when children, and which we, in our turn, ought never to fail to teach to little children:

Dear angel, ever at my side,
How loving must thou be,
To leave thy home in heaven to guide
An erring child like me!

—St. Bernard.

Because I feel that in the heavens above,
The angels, whispering to one another,
Can find, among their burning terms of love,
None so devotional as that of "Mother,"
Therefore by that dear name I long have called you.

—Edgar Allan Poe.

Since I am coming to that holy room
Where, with Thy choir of angels, for evermore
I shall be made Thy music, as I come
I time my instrument here at the door,
And what I must do Thee, think here before.

—Rev. Dr. Donne.

L. of C.

March 3.

Then the Angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes, and there rose up fire out of the rock, and consumed the offering. Then the Angel of the Lord departed out of his sight.—Judges 6:21.

THE guardian angel of life sometimes flies so high that man cannot see it; but he always is looking down upon us, and will soon hover nearer to us. —Richter.

The idea of *guardian* angels is taken from the fact that they guarded and defended our Savior; hence, too, they are employed to defend the members of His mystical body. These are as dear to Christ as the apple of His own eye, and the motive that lie presents for not harming even the least one of these, is because their angels continually behold the face of their Father in heaven.

—Rev. Moses Kieffer, D. D.

You will always find that, in proportion to the earnestness of our own faith, its tendency to accept a spiritual personality increases; and that the most vital and beautiful Christian temper rests joyfully in its conviction of the multitudinous ministry of living angels, infinitely varied in rank and power.

—John Ruskin.

There is a third function ascribed to these angelic natures, which brings them even nearer to our sympathies; they are the deputed guardians of the just and innocent. St. Raphael is the prince of the guardian angels. The Jews held that the angels deputed to Lot were his guardian angels. The Fathers of the Christian Church taught that every human being, from the hour of his birth to that of his death, is accompanied by an angel appointed to watch over him. The Mohommedans give to each of us a good and evil angel; but the early Christians supposed us to be attended each by a good angel only, who undertakes that office, not merely from duty to God, and out of obedience and great humility, but as inspired by exceeding charity and love towards his human charge.

—Mrs. Jameson.

Angels dear
Bear her perfect soul above,
Seraph of the skies' sweet love.

—Bryan Waller Procter.

I was in heaven one day when all the prayers
Came in, and angels bore them up the stairs
Unto a place where he
Who has ordained such ministry,
Should sort them so that in that palace bright

The presence-chamber might be duly dight;
For they were like to flowers of various bloom;
And a divinest fragrance filled the room.

Then did I see how the great sorter chose,
One flower that seemed to me a hedgling rose,
And from the tangled press
Of that irregular loveliness,
Set it apart—and—"This," I heard him say,

"Is for the Master;" so upon his way
He would have passed; then I to him:
"Whence is the rose? O thou of cherubim
The chiefest?" "Knowest thou not?" he said and smiled,
"This is the first prayer of a little child."

—T. E. Brown.

March 4.

And when Gideon perceived that he was an angel of the Lord, he said: Alas, O Lord! for because I have seen an angel of the Lord face to face.—Judges 6:22.

AND surely we shall find in the angelical system such heights and depths, as will raise our admiration of that God, whose fiat created the various worlds he has made, and the beautiful administrations he has chosen and ordained. No wonder we meet with inscrutable mysteries connected with the nature and order, laws and ministry of those incorporeal attendants that surround and applaud the Throne. Our inquisitive minds are apt to wonder that a door or casement is not opened for our clearer prospects into the celestial world, toward which we are called to travel. We admire, when these natives of heaven appeared, so often, in the primitive world, and came sometimes—one would think upon lower offices and services; that when so many inspired messengers came from God; yea, that when the Lord Himself came from heaven, to teach us how to get there, they would none of them tell us more of the world from whence they came, or to which they would invite us; and that they no more particularly describe the state, the inhabitants, employments, and felicities that are there. But they came not, it seems, to gratify our curiosity, but to direct us safely thither. An early thirst of undue knowledge soon ruined our race in the head of it, and it is not now to be indulged. Our greatest business and felicity are not to return to angels,—though they will be exceeding good company,—but to Him that made—and can make blessed both them and us; and therefore the most the Lord of heaven tells us of them—though he knew their essence, their regimen and offices so well—is, that they are glad when anyone of us is redeemed to repentance, and reconciled to God; and therefore set in a fair way to their world, their enjoyments, and society. There we shall know them as much as we shall desire. In the meantime we are to walk by faith and hope in that light that has been afforded us.

—Mr. John Reynolds.

The angels come, the angels go
Through open doors of purer air;

Their moving presence ofttimes here
It thrills us everywhere.
—Poems of Heaven and Home.

In youth beside the lonely sea,
Voices and visions came to me.

In every wind I felt the stir
Of some celestial messenger.

Full dark shall be the days in store.
When voice and vision come no more.
—T. B. Aldrich.

March 5.

And the Angel of the Lord appeared unto the wife of Manoah.—Judges 13:3.

THERE were exhibited to the senses of men, in a few instances, created beings in many respects like men, in others more refined and elevated, having a human form of speech. The angels, in short, in their visits to this world of ours, gave man a glimpse of a higher and better world. They were specimens, so to speak, of what is to be found in the heavenly Canaan, our land of promise, answering to those fruits which the spies, sent by Moses into Canaan, brought to the Israelites in the dreary and barren wilderness, in order to convince them of the goodness of that pleasant land, and to encourage them to enter it.

—Archbishop Whately.

Augustine accepted the theology of St. Paul; but he could not break away from his sins. He withdrew to his garden, reclined under a fig-tree, and gave vent to bitter tears. He wrestled with the angel, and his deliverance was at hand. It was under the fig-tree of his garden that he fancied he heard the voice of an angel chanting and often repeating, "Tolle, lege; tolle, lege"—"Take up and read; take up and read!" He opened the Scriptures, and his eyes alighted on the text in Romans 13:13. His conversion was accomplished. —John Lord.

There looked an angel down from above,
Peace on his brow, in his gaze deep love;
He turned with a smile and bowed his head,
"Not yet will I come!" the angel said.

* * * * * *

Still looked the angel down from high,
Tears in his eyes, in his heart a sigh;
Roses and thorns in their path they tread;
"Not yet will I come!" the angel said.

* * * * * *

Then smiled the angel watching still,
Hearing a sigh, "Is it yet His will?"
With wide open arms and a low-breath'd name,
And a message of rest, the angel came.

—G. Clifton Bingham.

JOAN OF ARC SAW VISIONS.

March 6.

Then the woman came and told her husband, saying: A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible.
—Judges 13:6.

IT SEEMS that when only thirteen years old Joan of Arc saw visions, and heard celestial voices bidding her to be good and to trust in God. The most remarkable thing about this young peasant girl is that she claimed to have had visions and heard voices which are difficult to be distinguished from supernatural, —something like the daemon of Socrates. She affirmed that Saint Michael, the Archangel, appeared to her in glory, encouraging her in virtue, and indicating to her that a great mission was before her,—that she was to deliver her king and country. And the voices which inspired the Maid of Orleans herself,—what were these? Who can tell? I would not assert nor would I deny, that they were the voices of inspiration. Who can deny that the daemon of Socrates was something more than a fancied voice? When did supernatural voices first begin to utter the power of God? When will the voices of inspiration cease to be heard on earth? In view of the fact that *she did* accomplish her mission, the voices which inspired this illiterate peasant to deliver France are not to be derided. Joan of Arc believed in God. She claimed no other wisdom than that which was communicated to her by the celestial voices. If she could direct a military movement in opposition to leaders of experience, it was only because the movement was indicated by an archangel. How could she work what seemed to be impossible miracles, if she had not a supernatural power to assist her? Like the regina angelorum, she was virgo castissima. . . . Charles must be crowned in the consecrated city—Rheims. The thing *must* be done. . . . . Then, they asked her if she heard the voices. She answered "yes,"—that she had prayed in secret, complaining of unbelief, and that the voice came to her, which said, "Daughter of God, go on, go on! I will be thy help!" Her whole face glowed and shone like the face of an angel. When undergoing trial as a heretic, she simply affirmed that she obeyed the voices that came

from God. They asked her in what shape Saint Michael had appeared to her, whether he had hair, whether it was for her merit that God sent His angel. Fastened to the stake amid blazing fagots, she expired, exclaiming, "Jesus, Jesus! My voices, my voices!"

—John Lord.

Unnumbered blessings, rich and free,
Have come to us, our God, from thee.
Sweet tokens, written with thy name,
Bright angels from thy face they came.

Some came with open faces bright,
Aglow with heaven's own living light;
And some were veiled, trod soft and slow,
And spoke in voices grave and low.

—Elizabeth Rundle Charles.

March 7.

And God hearkened to the voice of Manoah, and the Angel of God came again unto the woman as she sat in the field.—Judges 13:9.

AND good angels are among us, moving noiselessly through the world; and most men can recall one in their own circle. Of such angels men must often speak and call them good. But if these are good angels it is by courtesy and figure of speech; speech that proves how genuine and deep this belief in angels has been; that shows with what qualities we invest them. If there are men and women angel-like, there must needs be their counterparts—the angels themselves; for these good angels are not what the children would call "real angels," and the simple primitive question looms up behind. What is an angel? "A spiritual creature," says Luther, "created by God without a body, for the service of Christendom, and the Church." "An intellectual and incorporeal substance," says the more scholastic Puritan, "free of will, a servant of God, and by His grace immortal in blessedness." Bishop Bull is even more precise, and pronounces angels to be, "certain permanent substances, invisible and imperceptible to our senses." "Incorporeal," say the Fathers, "Invisible, yet perceptible of sense, rational, intellectual, immortal; the good, bright and impassable; the bad, passable and foul." Hooker's definition blossoms into poetry. "Angels," he says, "are spirits immaterial and intellectual; the glorious inhabitants of those sacred palaces where nothing but light and blessed immortality, no shadow of matter for tears, discontentments, griefs, and uncomfortable passions to work upon but all joy and tranquility and peace forever and ever do dwell." There are five authoritive answers to choose from; of which I confess to like the simpler one of simple-hearted Luther, instinct as it is with his bold faith that man is the great object of God, and therefore of whatever God had made and done. In conceiving thus dogmatically of angels it is plain we must first dispense with anything so gross as a body. They are "incorporeal, invisible." If they have been ever seen it has been because they assumed a

visible form, borrowed for the time a body not their own. For spirits

> "In what shape they choose
> Diluted or condensed, bright or obscure,
> Can execute their airy purposes."

Milton again describes how

> "Incorporeal spirits to smallest forms.
> Reduced their shapes immense."

And as this union between them and the bodies thus assumed we are learnedly told, is "not substantial (as between the soul and body), nor hypostatical (as between the divine and human nature of Christ), nor accidental; but assistential."

—W. Fleming Stevenson.

Virgins visited by angel powers.

—Pope.

The soul refined, angelified.

—Farindon.

When musing midnight reigns or silent noon,
Angelic harps are in full concert heard,
And voices chanting from the wood-crowned hill,
The deepening dale, or inmost sylvan glade;
A privilege bestowed on us above,
On contemplation, on the hallow'd ear
Of poet, swelling to seraphic strain.

—Thomson.

March 8.

And the woman ran and made haste, and shewed her husband, and said: Behold the angel hath appeared unto me that came unto me the other day.—Judges 13:10.

THE difference between angels and men is radical. Angels were created as individuals; and although connected with others by a common nature, and placed in social relations with them, yet were not derived from any created being nor dependent on any, as a child must be on his parents. Men are created mediately—brought into being in a state of helpless infancy.

—T. Buchanan, D. D.

Among the invisible creatures there is a manifold and indefinite diversity. —Jerome.

The angels are not all of one species. Scripture frequently speaks of distinction and differences; some angels, some archangels. Theologians generally teach that different gifts of grace have been bestowed, marking out therefore different capacities, i. e., different species. The sacred volumes declare that these holy superior beings differ from one another by different grades.

—Dionysius.

I had a third sweet vision,
  Most blessed of the three;
For angels from the thrones of light
  Looked lovingly on me.

I thought to see it fade away,
  It was so bright and fair;
But, clear as in the earlier day,
  It still abideth there;

And ever in my soul I dream
  I hear their rapturous song.
Oh, all too real doth it seem
  To be a vision long.

Sweet, earnest, spirit-beaming eyes
  Upon my pathway shine,
Sleeping or waking from the skies
  Forever bent on mine;

And gently a beloved hand
  Doth lead me ever on,
Unto the blessed silent land
  Where Faith and Love are gone.

—"Ion."

SOCRATES HAD AN ANGEL.

March 9.

And Manoah said unto the angel: I pray thee, let us detain thee, until we shall have made ready a kid for thee.—Judges 13:15.

THE Bible is our only source of authentic knowledge of these heavenly creatures. That wondrous Book in many places speaks to us of celestial beings. No less than sixteen of the inspired books unite in giving to us a clear and distinct account of their existence, nature, dignity and employment. The heathen has crude ideas of these heavenly creatures—broken rays of light from God's original communications to man scattered over the wide world. The Romans called them "Lares," the Greeks "Demona." Socrates had an angel; and he said that if any evil came to him at any time, he would be informed of it by his guardian angel. On that memorable day on which he was condemned to drink the fatal hemlock, he says: "My angel did not give me notice this morning of any evil that was to befall me today, therefore I cannot think it an evil, my being condemned to die." This is certainly a memorable statement. Who but an angel of God could have been the "knowing one" that revealed secrets to the mind of that great sage? —From "A Peep Within the Gates."

Oh! our angel friends above us,
Come illume our darkened sphere,
Let us know that still you love us,
Let us feel your presence here.

—Submit C. Loomis.

Legions of angels strong and fair
In countless armies shine;
And swell His praise with golden harps,
Attuned to songs divine.

—Gregg.

GOD OR ANGEL GUEST.

March 10.

And the Angel of the Lord said unto Manoah: Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew that he was an angel of the Lord.—Judges 13:16.

WHILE all the mythologies tell us of the inhabitants of the moon and planets, the Bible does not say one word about them. It tells us nothing of the second heaven, but it depicts the inhabitants of the third, or the heaven of heavens. Descriptions of the angels are numerous without weariness and full of detail. They are exhibited to us in every situation, in heaven and upon earth, before God and before man, ministers of mercy, and sometimes executors of vengeance, standing before God adoring him day and night but also employed and the servants of the humblest believer. We are defiled, they are perfect; we are haughty, they are gentle; we are vain and proud in bodies that worms will destroy, they are humble in glory and immortality; we are disturbed by passions, they are fervent in spirit, neither can they die. This uniformity, this purity comes not from man; it is from God. —Robert Hall.

They now assist the choir
Of angels and their songs admire.

—Anonymous.

Angels are called gods; yet of them none
Are gods but by participation;
As just men are entitled gods, yet none
Are gods of them but by adoption.

—Herrick.

No more of talk where God or angel guest
With man, as with his friend, familiar used
To sit indulgent, and with him partake
Rural repast.

—Milton.

ANGELS RECOGNIZE.

March 11.

And Manoah said unto the angel: What is thy name, that when thy sayings come to pass, we may do thee honour?—Judges 13:17.

JUST what an angel is in appearance we cannot say. Some things, however, appear clear. For one thing, some angels, the Bible tells us, were visible, and some not. Some were immense in strength, others were not. In some cases they seem to have been human beings commissioned to carry special messages to men, and clothed mysteriously in superhuman features.

—Dr. John L. Withrow.

These wonderful beings, whose existence and powers are thus revealed in the Word of God, are spoken of under various names, and as existing and acting in different ranks and orders. But, by whatever name they are called, they are always referred to as celestial beings, dwelling in another sphere, possessed of grander faculties and powers than men, and as spotlessly holy, and undeviatingly doing the will of God. —Dunn.

Ah! when we learn the spirit sound and sign,
And instantly our angels recognize,
No weariness can tire, no pain surprise
Our souls rapt in the intercourse divine,
Which God permits, ordains, across our line,
The changeless line which bars
Our earth from other stars.

—H. H. Jackson.

By your side an angel guide
Watches lest you go astray.

—Matthias Barr.

Kaulbach

MORNING

(See page 170)

Lenepren

JOAN OF ARC LISTENING TO THE SPIRITS

(See page 105)

March 12.

And the angel said unto him: Why makest thou thus after my name, seeing it is secret?—Judges 13:18.

THE Jews taught the ministry of the angels may be divided into two parts, that of praising God, and that of executing His behests. In regard to the former, there are myriads that daily praise the name of God. From sunrise to sundown they say: "Holy, holy, holy!" and from sundown to sunrise: "Blessed be the glory of God!" In connection with this, we may mention the beautiful allegory, that the Angel of Prayer weaves crowns for God out of the prayers for Israel. As to the execution of the divine commands by the angels, it is suggested that their general designation as ministering angels might have led to jealousy among them. Accordingly, their names were always a composition of that of God with the special commission entrusted to them, so that the name of each angel depended on his message, and might vary with it. This is beautifully explained in Yalkut, where we are told that each angel has a tablet on his heart, in which the name of God and that of the angel is combined. This change of names explained the answer of the angel to Manoah.

—Edersheim.

Tune your harps anew, ye seraphs,
  Join to sing the pleasing theme;
All in earth, and all in heaven,
  Join to praise Emanuel's name.

—Rev. Jonathan Evans.

What shall I be when days of grief are ended,
  From earthly fetters set forever free;
When from the harps of saints and angels blended
  I hear the burst of joyful melody?

—Langbecker.

Think you the notes of holy song
  On Milton's tuneful ear have died?
Think ye that Raphael's angel throng
  Has vanished from his side?

—John G. Whittier.

To despair yield no dominion
  O'er thy spirit's drooping wing—
Soon released an angel's pinion,
  Thou in heaven shalt sing.

—A. G. C.

March 13.

And the angel did wondrously; and Manoah and his wife looked on.—Judges 13:19.

THE Angel of Toil. Scarcely had the young man's eyes closed in sleep when a beautiful light illuminated the apartment; he saw, to his inexpressible wonder and delight, the figure of an angelic being by his side, radiant with indescribable beauty, and regarding him with eyes of the tenderest commiseration and the most divine affection. In her hand she bore a small crystal flask, filled with the ethereal essence of some omnipotent nepenthe, from which she poured one many-colored, sparkling drop upon the palid lips of the sleeping youth. The Spirit touched the hand of the young man, and, in the thrill of ineffable delight he seemed to awaken from his slumber, and to pass with his angelic guide out of the apartment. They were by the shore of the sea, and in an instant on board ship. But it was not on the surrounding sea that the youth and angel looked—it was on the still more wonderful spectacle that the crowded deck of the vessel presented. There were huddled together some two or three hundred human beings. "Nothing can be more deplorable," said the Angel, "than this spectacle; and nothing in reality can be more wretched than the condition of these men." The Angel breathed on the eyes of the young man, he started with a mingled feeling of surprise and pleasure. The crowd now seemed to be doubled or trebled in number; the new-comers were all either women or children. They were the objects for whom they toiled; they were the invisible angels who, standing or reclining by their sides, upon this sea and wind-swept deck, as they would be, by-and-by, beneath the overpowering autumn sun, amid the golden cornfields, strengthen and refresh their souls, and prevent their breasts at least from sinking under the weight of what would otherwise be intolerable and unendurable calamity. These are the Angels of Toil—these are the kind, invisible spirits of labor—that stand by the side of every happy worker, lightening his burden, strengthening his arm, and refreshing his heart — the companions, the assistants, and the rewards of all his exertions. The Angel and

the youth passed away from this affecting spectacle—this lowest picture of the depth of human misery—this highest proof of the sublimity of human affection; and as the ever-involving panorama of life circled beneath them, they beheld the same scene re-enacted under the ever-varying circumstances of human life. Wherever they went, they found the same ministering angels standing by the side of the happy and successful workers. They found the same hopefulness, the same light-heartedness, the same radiant expression of content on the faces of those who had the advantage of this invisible assistance. And they found, too, the same gloom, the same wretchedness, the same weariness, hopelessness and agony in the hearts and in the faces of that equally numerous class, whom vice, or selfishness, or a perverse nature deprived of the inestimable auxiliary of Love.

—D. F. McCarty.

There is no lack of angel carriers
When mortals post to God their fervent prayers!
And these are happy in their work, for still
They find their heaven in doing the Father's will.
I have a meat, said Christ, ye know not of,
So these—they carry heaven in their love.

—Gerald Massey.

WHITE WINGS IN SNOWY FLIGHT.

March 14.

For it came to pass, when the flame went up toward heaven from off the altar, that the Angel of the Lord ascended in the flame of the altar.—Judges 13:20.

BY WHAT tokens have angels made themselves known? Such discovery has usually been after they had delivered their message, and always for the purpose of a sign, in confirmation of the faith of the party whom they had addressed. It is evident, that the angel which appeared to Manoah was taken for a prophet till after he had delivered his message he took leave "wonderfully," to convince them of his extraordinary nature. But sometimes angels did not reveal themselves fully; they gave, as it were, obscure and very indistinct, though powerful, intimations of their presence. When angels were commissioned to appear to certain persons only, others who were in company with those persons felt the effects of it. These instances evince that angels discovered themselves to be angels, with different degrees of clearness, as best suited their errand. Sometimes they were conjectured to be angels, but they did not advance those conjectures into certainty; and sometimes they left no doubt who and what they were, and together with their errand they declared their nature. —Edward Robinson, D. D.

E'en like the passage of an angel's tear
That falls through the clear ether silently.

—Keats.

Then we may know that from the far glad skies,
To note our need, the watchful God has sent
Of all our loving angels the most wise
And tender one, to point to us where lies
The path that will be best.

—Helen Hunt Jackson.

In such green palaces the first kings reigned,
Slept in their shades, and angels entertained.

—Waller.

With love from the heart of heaven,
In the power of His holy name,
To the City of the Queen of the Angels,
The tender Christ-child came.

—C. P. Stetson.

Our skies in California!
Such light the angels knew,
When the strong, tender smile of God
Kindled the spaces where they trod,
And made all life come true!
Deep, soundless, burning blue!

—C. P. Stetson.

March 15.

And the angel did no more appear to Manoah and his wife. Then Manoah knew he was an angel of the Lord.—Judges 13:21.

FOR their *service*, the Talmudist taught that there was a distinct class of angels who worked while others worshiped. These angels of service, not understanding Aramaic, the Jews always prayed in Hebrew. Gabriel, indeed, by an old legend, taught Joseph seventy tongues, but this was a solitary exception. Their service rests partly on their strict obedience as agents in carrying out God's thoughts, and partly on their power of sympathy and tenderness, and their love of men. Norfolk declares that Queen Catherine loves Henry VIII.

> "With that excellence
> That angels love good men with;"

Milton speaks of

> "Tears, such as angels weep;"

and Shakespeare of such strange human infatuation as "makes the angels weep." "Sad," Campbell says,

> "as angels for the good man's sin
> Weep to record and blush to give it in;"

a thought half-Persian in its character, and that is familiar to every one from occurring in that sketch, inimitable for its pathos, where "the recording angel, as he wrote it down, dropped a tear upon the work and blotted it out forever." Sterne was but a shallow moralist, and did not scruple to sacrifice ethical truth to a pretty thought; and his easy way of wiping out an oath sets at defiance those angels through whom the majesty of the Law was ministered, and who watched round the cradle and cross of Christ. There is a relief in turning to the beautiful idea of Sibbes, that "we have a derivative comfort from the attendance of angels upon Christ. They attended upon Him as the Head; they attend upon us as the members." It is not mere passive sympathy they

bear, but sympathy of service. And this heavenly service is most various. "The angels," cries Luther in his valiant way, "are our true and truly servants, performing offices and work that no poor mendicant would be ashamed to do for another," while again we "would be in despair if we should see for how many angels one devil makes work to do. If a man is saved from drowning, or escapes a falling stone, that is not chance, but the will of the dear angels." Enemies spiritual and temporal are to be fought and ourselves tended. In church "whensoever and wheresoever the Word of God is preached, there are the angels present, which keep in safe custody all those who receive the Word of God and study to live after it" (Latimer). "They observe us," another old divine says, "and our carriages in the congregation."

—W. Fleming Stevenson.

Even as he spoke his visage gleamed
With light unearthly, and it seemed
That radiant wings, unseen till then,
Lifted and bore him from their ken.
Awe-struck, the solitary two
Beheld him vanish from their view,
"It was the Angel of the Lord."
They said, "how blind we were and dull!"

—Susan Coolidge.

March 16.

And Achish said to David: I know that thou art good in my sight, as an angel of God.—I Samuel 29:9.

THE ministry of angels, and their supervision over human affairs, was a favorite and firmly believed in doctrine of the ancient Persians. They supposed that the eternal throne was situated in the sun, which, for that reason, became the chief object of their adoration; and that through the stars were distributed the various orders of angels that encircled it. In common with different other orientals, they held that the stars are either themselves spirits, or vehicles of spirits, and that the falling stars are the firebrands, which the good angels hurl after the bad who dare to encroach upon their territories. They considered that, in the direction of human affairs particular angels had different provinces and posts assigned them, with which their brethren interfered not; and in honor of them they bestowed their names upon the months and days. How these names were ascertained is a nice question and one not likely to be answered. With them, as well as the Moslems, Gabriel was the favorite angel. His reputed gifts were many and great. They believed him to possess the power of making the voyage from heaven to earth in an hour, and of being able to overturn a mountain with a single feather of his wing. Him they called Sorush, or the Giver of Souls, in contradistinction to the office of the Angel of Death, to whom, among other appellations, they gave that of Mordod, or the Giver of Death. Michael, who was believed to be the provider of sustenance for human kind, they named Beshter. Besides these formidable angels, the Persians have two antagonistical head genii, one good and the other evil. These twain, who are respectively named Ormuzd (spirit) and Ahrimon (matter), divide the government of the world between them. One of these guides (says Didron) presides over evil and governs the night; the other one over virtue, and reigns during the day. Ahrimon is dark and funereal as night and hell, over which he has dominion; Ormuzd, on the contrary, the good genus, is luminous, sparkling, resplendent, as pure as the light which is subject to him.

—Edward I. Sears, A. M.

Chisel in hand stood a sculptor boy,
With his marble block before him;
And his face lit up with a smile of joy,
As an angel dream passed o'er him.

He carved it then on the yielding stone
With many a sharp incision.
With heaven's own light the sculptor shone,—
He had caught the angel vision.

—Anonymous.

Pure angels with her loved commune
What time the tender virgin moon
Kissed her young sleep through nights of June;
Ay! and these hovered over her
That wild night when the rain did blur
The lamp, and where chill blast of wind
Than man, than God, seemed less unkind.
She scales, she spurns the parapet,
Though scarce her plunge dull waters fret,
God's angels hover round her yet.
Thus many a face and form we praise
Seem hideous to the angel gaze;
While some poor face which men despise
Is the cynosure of angel eyes.

—Robert Noel.

March 17.

Then thine handmaiden said: For as an angel of God, so is my lord the king, to discern good and bad.—II Samuel, 14:17.

IT IS no extravagance, or overstraining the matter, when we say that our goodness must be angelic; for no goodness less than that can be Divine and heavenly, or help us to a life in heaven. For our call to angelic goodness does not suppose or require any high stretch or refined elevation of our intellectual faculties and powers. A shepherd watching over his flock, a poor slave digging in the mines, may each of them, though so employed to the end of their lives, stand before God in a degree of goodness truly angelic. Would you know the true nature of angelic goodness, see how the spirit of Christ speaks, "Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and thy neighbor as thyself." And he that in this spirit lives is an angel, whether he be in heaven, or enclosed in flesh and blood. And all of us are in the way of attaining to this angelic goodness, as soon as we hate the selfish tempers of our unworthy life, and earnestly long, in the spirit of prayer, to have the life of God brought forth in us. —William Law.

And every disclosure of heavenly existence that is made to us shows us life without one trace of selfishness earnestly devoted to the service of others. Angels' life is very pure, holy and blessed, and yet these celestial beings, the angels, find their employments in serving. It is their joy to minister, not to be ministered unto. If we would be as the angels, we must have the same spirit.
—Dr. J. R. Miller.

Far better in its place the lowliest bird
Should sing aright to Him the lowliest song,
Than that a seraph strayed should take the word
And sing His glory wrong. —Jean Ingelow.

Have they kissed her—
The angels that bend down to pull
Our buds of the Beautiful,
And whispered their own little sister?
* * * * * * * * * *
And the churchyard nestled another wee grave
The angels another wee sister. —Gerald Massey.

EYES WITHIN.

March 18.

And my lord is wise according to the wisdom of an angel of God, to know all things that are in the earth.—II Samuel, 14:20.

ANGELS are endowed with the greatest intellectual faculties, and are, of course, possessed of knowledge superior to that of any other created beings. They are declared to be "full of eyes within;" that is, to have been all sense, all intellect, all consciousness, beholding at once all things within the reach of their understanding, and discovering them with a clearness of perception which is the most perfect created semblance of the intuitive and boundless views of the Omniscient Mind.

—Dwight.

For beauty of body, a very angel;
For endowment of mind, a veritable cherub.

—Anonymous.

Praise and thanks to Thee be sung,
  Mighty God, in sweetest tone!
Lo! from every land and tongue
  Nations gather round Thy throne,
Praising Thee that Thou dost send
  Daily from Thy heaven above
  Angel messengers of love,
Who Thy threatened church defend,
Who can offer worthily,
Lord of Angels, praise to Thee.

—Rist.

Bright seraphs mix familiarly with men,
And earth and sky compose a universal heaven.

—Anonymous.

And 'twill be well
If on that day of days the angels tell
Of me: "She did her best for one of Thine."

—Helen Hunt Jackson.

HIS DEEDS HIS ANGELS ARE.

March 19.

And Mephibosheth answered: But my lord the king is an angel of God; thy servant did eat at thine own table.—II Samuel, 19:27.

THE word Angel is of Greek origin, and means a messenger—one sent. The Hebrew word, translated angel, has the same meaning. This term is somewhat indefinite, and for this reason some have supposed that the doctrine of the angels does not properly belong to theological science. But this objection is without ground, because we find that many of God's creatures are named not so much according to their specific nature, as their peculiar activity and employment. For instance, the Greek name of man means one who turns up the countenance. So our English word man, evidently taken from the Latin word "Mens," means one who thinks. So the word angel as applied to a distinct order, or class of rational beings designates a peculiar kind of activity from which the character of the acting agent may be easily inferred. —Rev. Moses Kieffer, D. D.

Wherefore Angels be nothing else but as Damascene defineth: "A most pure, and perfect, intellectual, immaterial and immortal creature, created and appointed to be God's attendants and messengers between God and man." —John Salkeld.

The termination "el" of their names (angel) implies power, strength, and is synonymous with that by which we call the Almighty, God.

Madam de Stael was once asked, in a spirit of bandage, how it was that the angels were always spoken of in the masculine and appear in the guise of men? She promptly replied: "Because the union of power with purity constitutes all that we mortals can imagine of perfection." —M.

Believe me, too, that rugged souls,
Beneath their rudeness hide
Much that is beautiful and good—
We're all our angel side.

—Anonymous.

Thy purpose firm is equal to the deed:
Who does the best his circumstance allows
Does well, acts nobly; angels could no more.

—Young.

His deeds His angels are for good or ill
That wing their flight along the infinite of years.

—John Fletcher.

As if an angel dropped down from the clouds
To turn and wind a fiery Pegasus
And witch the world with noble horsemanship.

—Shakespeare.

SHUTTING OF ANGEL'S HANDS.

March 20.

And when the Angel of the Lord stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people: It is enough; stay now thine hand.—II Samuel, 24:16.

THE foot of the great bright ladder, whose top reaches to heaven, is in our very midst, stretching upwards with its shining star to the Throne of God; and around it and upon it are the blessed angels, waiting to carry up our prayers to God, and to fetch down to us the Divine Benediction. O sinner, yet unrenewed in the spirit of thy mind, shall they wait in vain, as far as you are concerned? Will you charge them with no message in behalf of yourself? Shall they not have the joy of seeing you throwing yourself at the feet of the present Savior, and abandon yourself to the treatment of the good Physician?

—Dean Coulburn.

The life of the angels is the love of uses. Selfishness and death are with them synonymous. Their offices, employments and duties, all for the good of others, are of infinite variety. Many of them are engaged in secret and constant services to the human race. There are angels of birth and death; angels who comfort in sickness and sorrows; angels who instruct and enlighten; angels who defend from evil spirits; angels who lead the sweet thoughts of innocent children; angels who inspire conjugal love; and a thousand other genera and species of heavenly ministers.

—Swedenborg.

Adam was kept out of Paradise by cherubim, yet cherubim and seraphim and all the host of heaven are ready to receive the saints into the glorious city. O! what a joy shall be in heaven at the first admittance of these souls! What clasping, closing, kissing, embracing will be at this entrance betwixt saints and angels. Welcome, say the angels, and welcome say the archangels; yea, the principalities triumph, and powers rejoice, and virtues shine, and thrones glitter, and cherubim give light, and seraphim burn at the soul's arrival, where they shall live together, and love together, and sing together Jehovah's praise.

—Isaac Ambrose.

When the holy angels meet us,
As we go to join their band,
Shall we know the friends that greet us
In that glorious spirit land?
Shall we see the same eyes shining
On us, as in days of yore?
Shall we feel the dear ones twining
Fondly round us as before?

—Anonymous.

Angels unseen attend the saints,
And bear them in their arms,
To cheer the spirit when it faints,
And guard the life from harms.

The angels' Lord Himself is nigh
To them that love His name;
Ready to save them when they cry,
And part their foes to shame.

—John Newton.

March 21.

And the Angel of the Lord was by the threshing-floor of Araunah the Jebusite.
—II Samuel, 24:16.

MARCH 25th is the Day of Annunciation. Lady-Day, or Day of Annunciation is only an abridgment of Our Lady's Day, and is peculiarly dedicated to the Virgin Mary, from its having been the season when the angel announced to her that she should bring forth a Son. (Luke 1:31.) Its near approach to the vernal equinox, one of the natural divisions of the year, was—it may be supposed—the reason of its being called Quarter Day.

—George Soane.

It is not surprising that, in the ages when art was the handmaid of religion, few painters thought of portraying Mary without her attendant train of angels. Botticele has an exquisite picture in the Florence gallery of the blessed one writing her "Magnificat." Her babe is in her lap, and her face is the reflection of the words she spoke in such sweet and humble exaltation to Elizabeth. But the shadow of the future is in the faces of the angels who look on with a love thrice tender from the pity of it —as if wondering that she should forget the sword of Simeon. Who has not been held awe-struck by the masterpiece of the Dresden gallery—nay, of the world! The Madonna di San Sisto? Surely the Sanzios brush was guided by an angel's hand!

—M.

Coming forth, descending from on high
I saw two angels, each with sword of fire,
Truncated flames, of forms that points deny.
Verdant as new-born leaflets their attire
Was seen, while they with green wings onward drove,
Beaten and blown in many a breezy spire.

—Dante.

In the old days God sent his angels oft
  To men in threshing-floors, to women pressed
With daily tasks; they came to tent and croft,
  And whispered words of blessing and of rest.

—Margaret E. Sangster.

Lefler

THE HEAVENLY MESSENGER

(See page 171)

Lefler

HOPE

Lefler

FAITH

(See page 174)

FALLING OF ANGEL TEARS.

March 22.

And David spake unto the Lord when he saw the angel that smote the people, and said: Lo! I have sinned and done wickedly.—II Samuel, 24:17.

HOW loving are the angels to men; for they rejoice over one sinner that repenteth. There she is in that garret where the stars look between the styles. She is dying fast; but she cries, "Lord, I repent! Have mercy upon me, I beseech Thee." Did the bells ring in the street? Did men rejoice? Ah, no! But, stay! There was one standing at her bedside who noted well that tear,—an angel who had come down from heaven to watch over this stray sheep, and mark its return; and no sooner was her prayer uttered than he clapped his wings, and there was seen flying up to the pearly gates a spirit like a star. The heavenly guards came crowding to the gate, crying: "What news, O son of fire? Has she turned to Christ?" " 'Tis even so," said he. And then they told it through the streets to other bright angels, and the bells of heaven rang marriage peals, for Magdalene was saved.

—Rev. C. H. Spurgeon.

Oh, for the sacred energy which struck
The harp of Jesse's son; or for a spark
Of that celestial flame which touched the lips
Of blest Isaiah, when the seraphim
With living fire descended, and his soul
From sin's pollution purged!

—Hannah More.

Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee!

—Sarah Flower Adams.

March 23.

And he set the cherubim within the inner house.—I Kings, 6:27.

WE MAY observe with respect to the angelic powers of whom the cherubim were the emblems, that they have an intellectual interest in the atonement. They are of a superior order. The very forms under which they are represented, and which were the symbols of intelligence, strength, courage and activity, indicate this much. But they are brought before us as fixing their intent gaze upon the ark of the covenant. They are great in intellect, no doubt, as they excel in strength. Over the vast fields of science they travel with ease, where man proceeds with so much difficulty. To them the spaces of all nature are open; they can wing their way from world to world, and sweep over the grandeur of creation. But over whatever other sights their view ranges, there is one that fixes their gaze. They fly through the earth, but they rest in the sanctuary. Here they stay their flight, and, with adoring reverence, look into those very peculiarities of the Gospel which to worldly wisdom is foolishness.

—Rev. Richard Watson.

The helmed cherubim,
And sworded seraphim
As seen in the glittering ranks with wings displayed,
Harping in loud and solemn choir
With inexpressive notes to heaven's born heir.

—Milton.

All heaven is there, all joy! Go in, go in;
The angels beacon thee the prize to win:
Room, room, still room! oh enter, enter now!

—Horatius Bonar.

March 24.

And he carved all the walls of the house round about with carved figures of cherubim.
—I Kings, 6:29.

IT IS, however, of the first importance to ascertain the true nature of the cherubim. That this is no easy matter is evident from the wide diversity of opinions on the subject. The Scriptures nowhere give us a direct explanation of the nature of the cherubim. The key to this matter we have in Genesis III. There the cherub meets us in the history of the first man. We learn from this that the revelation beginning with Abraham found them already existing,—that they do not originally belong to the department of revelation, but to that of natural religion,—that they are an image in which the piety of the primeval world represents the nature of surrounding things. As we have nowhere an intelligent account of the nature of the cherubim, and this is rather presupposed to be already known, we must endeavor to discover it from the scattered hints that have come down to us; and this is a difficult task. —E. W. Hengstenberg.

When round Thy cherubs—smiling calm,
Without their flames—we wreathe the palm,
O God! we feel the emblem true—
Thy mercy is eternal too.
Those cherubs, with their smiling eyes,
That crown of palm which never dies,
Are but the types of Thee above—
Eternal Life, and Peace, and Love.

—Thomas Moore.

Those notes have escaped from some higher sphere; they are the outpourings of eternal harmony. —Newman.

YOUNG EYED CHERUBIM.

March 25.

And the two doors were of olive tree; and he carved upon them carvings of cherubim and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubim.—I Kings, 6:32.

CHERUBIM is the name given by the sacred writers to certain well-known religious symbols, intended to represent a high order of spiritual beings. The cherubim were intended to represent divine existences in immediate contact with Jehovah. This was the view of Chrysostom, Athanasius, Ambrose, Augustine, and the Fathers generally. The office ascribed to the symbolic beings is mainly twofold: 1. A protective function in guarding from man's too close intrusion the physical and moral splendors of a lost Paradise and a sacred revelation. 2. To form the throne and chariot of the Divine Being in His earthly manifestations, and to guard the outskirts of His unapproachable glory. The cherubim engraved and woven in the temple decorations, while they symbolize this function, serve also as a seal of similitude, that is, as heraldic insignia of the divine attributes to mark Jehovah's presence by their guardian ministries. At the same time, from another point of view, they were no less significant of the fullness of life subordinated to Him who created it.

—Kitto.

Beneath us sinks the pomp angelical,
Cherub, seraph, powers and virtues all.

—Elizabeth Barrett Browning.

Angel of Pain, I think thy face
Will be, in all the heavenly place,
The sweetest face that I should see,
The sweetest face to smile on me.

Dear patient angel, to thine own
Thou comest, in some lovely twilight place
The light of thy transfigured face
Sudden shines out, and speechless they
Know they have walked with Christ all day.

—Saxe Holm.

March 26.

And an angel spake unto me by the word of the Lord, saying: Bring him back with thee in thine house, that he may eat bread and drink water.—I Kings, 13:18.

THERE it is, in intensifying or in some particular way directing, natural causes, that the angels carry out his commands. According to the rabbis, there is nothing in the world without an angel, not so much as a blade of grass. He who established and upholds those laws commits their administration to his servants. Through his angels he guides the world in its onward course. The personifications of poetry and the legends of mythology are obscure witnesses of this truth, which, however, can rest only on the revelations of Scripture. The angelic agency, like that of man, does not exclude the action of secondary, or what are called natural, causes, or interfere with the directness and universality of the providence of God. Thus it is that in the breezes there are living spirits; and that God's angels guide the thunder-clouds.

—Patterson.

Our vows are heard betimes! Heaven takes care
To grant, before we can conclude the prayer;
Preventing angels met it half the way,
And sent us back to praise, who came to pray.

—Dryden.

Thousands, tens of thousands stand,
  Spirits blest, before the throne,
Speeding thence at thy command,
  And, when thy commands are done,
Singing everlastingly
To the blessed Trinity.

—C. Wordsworth.

March 27.

And as Elijah lay and slept under a juniper tree, behold! then an angel touched him, and said unto him: Arise and eat.—I Kings, 19:5.

MODERN theologians find it under every sense more convenient to hold that God created the angels from the very first in a state of grace; that He then placed a labor of trial before them—that the wicked angels failed in the endurance of that trial, and their sin was therefore doubly malicious; that the good angels were faithful, and stepped from grace to greater grace, and to the enjoyment of the Beatific Vision. Each angel, perhaps, had thousands of beautiful graces. To many of these we on earth could give no name, if we beheld them. But they are all wonderful, all instinct with supernatural holiness and spiritual magnificence.

—Faber.

So that Elijah was watched and guarded even while he slept. Observe how God uses the ministry of angels. "Are they not all ministering spirits?" No wilderness is too solitary for the attendance of those blessed spirits. While he slept, his breakfast was made ready for him by those spiritual hands. Not only was the prophet protected, but he was provided for by the angel. And does not God give us all food in like manner? God prepares a table in the wilderness. It is not the first time he has given angel's food in the desert. —P. C.

All God's angels come to us disguised.
Sorrow and sickness, poverty and death,
One after another lift their frowning masks,
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the front of God.

—Lowell.

Angel hands to other lands
Carry back the soul to God.

—Matthias Barr.

March 28.

And the Angel of the Lord came again the second time and touched him, and said: Arise and eat.—I Kings 19:7.

THE angel came to Elijah, and made ready for him, and bade him rise and eat. Elijah had his food before he entered the wilderness. Christ had it after he had been forty days. An angel brought food to Elijah before his trial; to Christ, after his trial. Thus our experiences are realized in different ways.

—Dr. Parker.

The grand law of continuity, the last outcome of modern science, which seems absolute throughout the realm of matter, force and mind, so far as we can explore them, cannot surely fail to be true beyond the narrow sphere of our vision, and leave an infinite chasm between man and the Great Wind of the universe! Such a supposition seems to me in the highest degree improbable. Our pyramid, then, may not, does not end in man. The edifice of life goes on through those mysterious ranks of being known to us as the angels, until it ends at the very pillars of the divine throne in the highest grade of angelic being—the cherubim themselves. Nor is it contrary to the truth to express this continuity of life from the earthside upward by a symbolism drawn, first from inanimate nature, as the clouds and rainbow, and next from the orders of animals, and from man. Moreover, the physical qualities which such creatures as the eagle, ox, and lion personify are certainly possessed by those angels whose life-history we read in the Holy Bible. Their swiftness of motion, lofty courage, strength, supreme powers of destruction, as the executors of judgment in the Divine government—these and such like traits appear in the angels of sacred history.

—Distinguished Naturalist.

Angels are men of a superior kind;
Angels are men in lighter habit clad,
High o'er celestial mountains winged in flight;
And men are angels, loaded for an hour,

Who made this miry vale, and climb with pain,
And slippery step, the bottom of the steep.
Angels their failings, mortals have their praise;
While here, of corpse ethereal, such enrolled
And summoned to the glorious standard room,
Which flames eternal crimson through the skies;
Nor are our brothers thoughtless of their kin,
Yet absent; but not absent from their love.
Michael has fought our battles; Raphael, sung
Our triumphs; Gabriel, on our errands flown,
Sent by the Sov'reign: and are these, O man,
Thy friends, thy warm allies? and thou (shame burn
Thy cheek to cinder!) rival to the brute?

—Edward Young.

March 29.

But the angel said unto Elijah the Tishbite: Arise, go up to meet the messengers of the King of Samaria.—II Kings 1:3.

THE meaning of the word "angel" is messenger. That name is given to those pure spirits because such is the relation they bear to God and us. Their principal duty, however, is the same as the office of the blessed in heaven—to see, love, bless and enjoy God for ever and ever. Some of the Greek philosophers held that there were angels, but that these angels had bodies; not, indeed, corporeal, dense bodies like ours, but bodies suitable to their nature—thin, airy, star-like bodies. Some, even, of the Fathers, on account of the angels being represented as having the appearance of men, seemed to favor the theory of their having bodies. Potavius says that Irenaeus, Tertullean, Origen, and others held the doctrine. Others hold that the angels are pure spirits, because, wherever in the Scripture they are introduced, they are simply called by the name of spirit: "Are they not all ministering spirits?" (Heb. 1:14): "Who maketh Thy angels spirits." (Ps. 104:4.) —O'Kennedy.

The company of angels
  Are praising Thee on high,
And mortal men, and all things
  Created make reply.

—Theodulph of Orleans.

Rich in experience that angels might covet.

—Anonymous.

Others more mild
Retreated in a silent valley, sing
With notes angelical to many a harp.

—Milton.

BECKON ME AWAY.

March 30.

And the Angel of the Lord said unto Elijah: Go down with him; be not afraid of him.—II Kings 1:15.

MANY of the ancient heathen has—probably from tradition—some notion of good and evil angels. They had some conception of a superior order of beings, between men and God, whom the Greeks generally termed demons (knowing ones), and the Romans, genii. Some of these they supposed to be kind and benevolent, delighting in doing good; others, to be malicious and cruel, delighting in doing evil. But their conceptions of both one and the other were crude, imperfect and confused, being only fragments of truth, partly delivered down by their forefathers and partly borrowed from the inspired writings. Of the former, the benevolent kind, seems to have been the celebrated demon of Socrates, concerning which so many and so various conjectures have been made in succeeding ages. Undoubtedly it was some spiritual being, probably one of these ministering spirits. Hesiod does not scruple to say: "Millions of spiritual creatures walk the earth unseen." But how empty, childish, unsatisfactory are all the accounts which the heathen give of angels! Revelation only is able to supply this defect; this only gives us a clear, rational consistent account of those whom our eyes have not seen nor our ears heard; of both good and evil angels.

For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come.

—John Wesley.

By Him the violated law speaks out
Its thunders; and by Him, in strains as sweet
As angels use, the gospel whispers peace.

—Anonymous.

March 31.

And behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.—II Kings 2:11.

ELIJAH'S probation is ended. A deputation of extraordinary magnificence leaves heaven and starts earthward. The citizens of God's metropolis gather near the gates of the city, standing upon eternal arches of translucent pearl spanning the way, while angels, still mounting higher, with harp in hand—the royal deputation from heaven, descending like light, flashes along down the ranges of the milky way. Soon they see steeds of fire shod with meteors and wings of speed, whose quivering manes drop golden frost, and whose nostrils were as the morning light. Behind them a chariot of fire, whose wheels of flaming ruby singing upon their axles down heaven's blue pavement struck lightning. Elisha falls back overwhelmed, and Elijah mounts the wondrous car and, disappointing death and the grave, waves good-bye to earth, and straight turning, wheels above the constellations, and hies away to the city of God. But a moment elapsing till the fiery rims of his chariot wheels are flying through the portals of the heavenly city, welcomed by angels and archangels in anthems of heaven's orchestra, and the triumphant shouts of heaven's hosts. —Munsey.

The world recedes, it disappears;
Heaven opens on my eyes; my ears
With sounds seraphic ring.

—Pope.

The rift 'twixt Sense and Spirit will be healed
Ere the Redeemer's work be crowned and sealed:
* * * * * * * * * * *
And Heaven is as near Earth as when
The angels visibly conversed with men.

—Gerald Massey.

I heard an angel singing
When the day was springing:
"Mercy, Pity and Peace
Are the world's release!"

—William Blake.

BOOK IV.

April.

April.

ELISHA'S BODY-GUARD.

April 1.

And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha.—II Kings 6:17.

ELISHA saw the angels that compassed him round, he knew that they were there. Elisha's servant did not see a vision. His bodily eyes beheld an appearance as of chariots and horses of fire, which was based on the objective reality of the actual presence of an angelic host upon the hill whereon Dothan was situated.

—P. C.

The heavenly host were really there, but unperceived, as the stars are in the heavens, and the flowers in the field, though the blind man sees them not. All he needs is opened eyes. Behold the mountain. The hill on which Dothan was situated was full of horses and chariots of fire, the symbols of the unseen powers and forces of God which defended the prophet. It is a picture commentary on the psalmist's words: The angel of the Lord encampeth round them that fear him, and delivereth them.

—Farrar.

O providence beyond compare!
O glorious vision, wondrous sight!
O miracle, transcending far
Imagination's boldest flight.

Horses and chariots of fire
About the mount keep watch and ward;
The highest seraphim aspire
To form Elisha's body-guard.

—John Brooke Greenwood.

Yet the prophet's servant saw,
When the Syrian host assailed,
Every heavenly warrior
And bright encampment all unveiled.

—James Edmeston.

But not the less gray Dothan shone
With sunbright watches bending low,
That Fear's dim eye beheld alone
The spear-heads of the Syrian foe.

—Whittier.

"Lord, open Thou his eyes that he may see!"
How changed the scene; these rocks that lately lay
Opaque and dull beneath the azure sky,
Are robed in glory that outshine the sun;
Embattled legions gird the prophet round
With blazoned banners and heaven-tempered spears;
Horses and chariots, in whose fiery sheen
The pomp of Syria's army but appears
Like a dim candle in the noon-day blaze:
The mount is full of angels.

—Lucy Larcom.

Thomson

FIRST EASTER DAWN

(See page 274)

Raphael

TWO CHERUBS

(See page 179)

Lefler

THE DIVINE GUARD

(See page 181)

April 2.

And Hezekiah prayed before the Lord, and said: O Lord God of Israel, which dwellest between the cherubim, thou art the God of all the kingdoms of the earth.

—II Kings 19:15.

WE MAY now proceed to the derivation of the name "cherubim," but we can give only the chief conjectures. From Semitic sources we have the following conjectures: 1. That the word is derived from "aravit," and means "plower" or "ox." This is the derivation most generally adopted. 2. By metathesis from "a chariot." 3. For "near," meaning the angels nearest God. 4. From "noble." 5. From a word meaning "like a boy," adopted by most of the Rabbis. 6. From a word meaning "the consecrated guardian or attendant." 7. From a word meaning "powerful." 8. From a Syriac root meaning "to cut." 9. The oldest derivation is from a Hebrew word, "abundance of knowledge," a meaning once universally adopted. The distinction between the fiery zeal of seraphs and the wisdom of cherubim is often alluded to in our earlier divines, as in Jeremy Taylor: "There are some holy spirits whose crown is all love, and some in whom the brightest jewel is understanding."

—Kitto.

Angels of light, your God and King surround
With noble songs; in his exalted flesh
He claims your worship; while His saints on earth
Bless their Redeemer—God—with humble tongues,
Angels with lofty honors crown his head.

—Watts.

When you're sleeping, children fair,
Angels keeping watch are there.

—Matthias Barr.

April 3.

And it came to pass that night that the Angel of the Lord went out, and smote in the camp of the Assyrians an hundred four score and five thousand.—II Kings 19:35.

AND it ought not to be overlooked that, in proportion as we lose sight of the doctrine that good angels are "ministering spirits," influencing us for righteousness, we are likely to forget the power of our great "adversary, the devil," who with hosts under his guidance continually labors at effecting our destruction. It can hardly be thought that they, who are keenly alive to their exposure to the assaults of malignant but invisible enemies, should be indifferent to the fact of their having on their side the armies of heaven: good and evil spirits must be considered as antagonists in the struggle for ascendancy over man; and there is therefore more than a likelihood that they who think little of their friends in so high a contest will depreciate their foes, and then more than ever expose themselves to their power.

—A. Melville.

The Assyrians came down like the wolf on the fold,
And his cohorts were gleaming with purple and gold;
* * * * * * * * * * *
For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever were still.

—Lord Byron.

Till sensuous and unsensuous seemed one thing,
Viewed from one level,—earth's reapers at the sheaves
Scarce plainer than heaven's angels on the wing.

—Elizabeth B. Browning.

April 4.

So God came to David and said: Thus saith the Lord; choose then. Either three years' famine, or three months to be destroyed before thy foes, or else three days the sword of the Lord, and the Angel of the Lord destroying throughout all the coasts of Israel.—I Chronicles 21:12.

THE possibility of such beings as the Angels of Holy Writ is continually more and more confirmed by modern natural science. There on high, stars of endlessly diversified hue and form roll through the boundless fields of space; many of them ethereally light as golden dreams, like floating orbs of spirit. The dwellers in them must be answerable to their sylph-like nature, in fineness of organization and freedom of movement. For philosophers indeed who see in the whole starry heavens only "rocks of light," or uninhabited deserts, the whole universe is but an Ahriman, a world shut up and dark for mind. But if the heavens are really inhabited, as the analogy of our own earth authorizes us to believe, they must be regarded of course as a vast boundless region of spirits. In this boundless range are to be found the ministering spirits, which are spoken of in the Epistle to the Hebrews certainly as having an objection or real existence. To conceive, however, of their apparition objectively, we must take into view the preparation of the subject inwardly for being favored with such vision. Most souls are unceasingly filled with the noise of the outward actual world, led captive by it and bound. But their souls on the other hand, which possess a higher and more active sense for the infinite, because they have courage from God to let the attractions of earth pass by them as something foreign from their own life. Their inward frame leads them ever to see the outward course of the world, its approaching dissolution and end. It lies, however, in the nature of the case, that one for whom the world is thus turned to shadow shouldst the same time win an organ, or rather have one unfolded within him, by which he may see into heaven, and become sensible of heavenly impressions. When an old form of the world is ready to fall, and a new one from heaven is expected to take its place, the noblest minds are found to be so to speak vacant, or more properly open for what is from above—no more occupied with the old world, which with

its noise and show has become for them as it were dead. In this state, they can hear spirit voices and see the angels of God. In such frame the women of the gospel come to the grave of Jesus; for them all the glory of the world lay in its bosom. They had for this reason an open eye, the inward vision of seers, for the heavenly messengers, so was it also with the sight bestowed upon the disciples on the Mount of Olives, when Christ left them for heaven. The earth for them dissolved into nothing, as their Master was taken from their side; and now they could see the messengers from on high, and understand their message.

—Translated from J. P. Lange.

When the Angel of Kindness
  Saw, doomed to the dark,
Us men of its likeness,
  It sought for a spark—
Stray gem of God's glory
  That shines so serene—
  And falling like a lark,
To brighten our story,
  Pure Pity was seen.

—Victor Hugo.

April 5.

And God sent an angel unto Jerusalem to destroy it.—I Chronicles 21:15.

ANGELS are employed as the instruments of judgment upon the enemies of God; they will officiate in the final judgment in separating the good from the bad, in gathering the elect, and bearing them to meet the Lord. —Dr. A. A. Hodge.

Their other employment is immediately to execute God's commands about the government of the world; they are the great ministers of providence, and it is their glory so to be; their service is their privilege; as in the courts of princes every attendant is honorable, or at least thinks himself so. The angels are still dispatched by God upon all His great messages to the world; and therefore their very name in Greek signifies a messenger. In short, they have the most illustrious employment that can be, which is to be ambassadors extraordinary from the King of Kings. —R. South, D. D.

When all the heavenly host around
Heard the tremendous fiat's sound,
That man was doomed to die;
Each on the other gazed in dread,
Each hung his sad, angelic head,
And silence filled the sky.

—Hodgson.

There was a lyre, 'tis said, that hung
High waving in the summer air;
An angel hand its chords had strung,
And left to breath its music there.

—Milton Ward.

April 6.

And as he was destroying, the Lord beheld, and said to the angel that destroyed: It is enough, stay now thine hand.—I Chronicles 21:15.

AND how mighty a fall was the fall of an angel! For the angels no provision of salvation has been revealed. Scripture does not reveal to us the immediate cause of the fall of the angels; and when Scripture is silent, it becomes not man to conjecture. Universal tradition says they fell by pride—"By that sin fell the angels." It is said by the Jews, that whenever God did execute his vengeance on mankind, he made angels the means by which he executed it — that whatever befell individuals or nations, tribes or families, was always executed by the angelic host; not indeed by those who had "kept their first estate," but by those who had sinned; whatever evils befell mankind were attributed to the agency of evil angels—storms and shipwrecks, plagues and accidents—all were referred to the same secondary causes. —Hy Christmas.

In ourselves is hid
The holy spirit-land,
With its relentless brand;
We feel the pang, when the dread sword
Inscribes the hidden sin
And turneth everywhere to guard
The paradise within.

—Elizabeth Oakes Smith.

And found at last, the mystic Grael I see,
Brimmed with this blessing, pass from lip to lip
In sacred pledge of human fellowship;
And over all the songs of angels hear,—
Songs of the love that casteth out all fear,—
Songs of the Gospel and of Humanity.

—J. G. Whittier.

April 7.

And the Angel of the Lord stood by the threshing-floor of Ornan the Jebusite.
—I Chronicles 21:15.

GREAT, therefore, is the dignity of the human soul, since each has an angel assigned to it as its guardian.
—St. Jerome.

We know that God needs no attendants to perform His commands, being omnipresent; but being Himself likened to a great King, His angels are compared to courtiers and ministers, subordinate to Him, and employed in His service. It cannot be said, God does not need angels, therefore angels do not exist; for God does not need man, yet man exists. This principle is evidently the foundation of the apologue which prefaces the poetical part of the Book of Job: "There was a day, when the sons of God came to present themselves (as it were at court) before the Lord." Isaiah's vision is to the same purpose, and our Lord continues the same idea, especially when speaking of His glorious return: "When the Son of Man shall come in His glory, and all the holy angels with Him." In reference to the services rendered by angels to mankind, we may safely adopt the idea of their being servants of this great King, sent from before His throne to this lower world, to execute His commissions; so far, at least, Scripture warrants us. —Taylor.

But on he moves, to meet his latter end,
Angels around befriending virtues' friend.
—Oliver Goldsmith.

Beauteous guardian angel,
  Tarry here with me;
Or guide me through the twilight,
  Far, far, with thee.
—Ettrick Shepherd.

TOKEN OF ANGELIC PRESENCE.

April 8.

And David saw the Angel of the Lord stand between the earth and the heaven having a drawn sword in his hand stretched out over Jerusalem.—I Chronicles 21:16.

THE general token of angelic presence seems to have been a certain splendor, or brightness, accompanying their persons; but this seems to have also a distinction in degree. It would seem that sometimes a person only, not a splendor, was seen; sometimes a splendor only, not a person; and sometimes, both a person and a splendor. No doubt many parts of their nature, powers and offices must remain hidden from us here; but when we exchange earth for heaven, this subject, like many others, may be infinitely better understood by us. —Edward Robinson, D. D.

When David's heart was lifted up with pride,
And more in multitudes than God relied,
Three days, an angel armed with pestilence
Smote down the people of the King's offense;
Yet when his humbled soul for Israel prayed,
Heaven heard his groaning, and the plague was stayed;
He kneeled between the living and the dead,
Even as the sword came down on Zion's head;
Then went the Almighty's voice throughout the land,
"It is enough; avenger, rest thy hand."

—Montgomery.

Angel of Music! when our finest speech
Is all too coarse to give the heart relief,
The inmost fountains lie within thy reach,
Soother to every joy and every grief.

—William Allingham.

THE ANGEL PLOWMAN.

April 9.

Then the Angel of the Lord commanded God to say to David that David should set up an altar unto the Lord in the threshing-floor of Ornan.—I Chronicles 21:18.

ANGELS are evidently employed to observe the prayers and actions of God's people, and are commissioned to relate and remember them in heaven. Such agency is not a necessity to God; neither is the agency of man, be he preacher, teacher or evangelist. As the omniscient God does not depend upon His angels for His information so He does not depend upon the wisdom, strength and zeal of men for the conversion of sinners. Still, if he *can* do without these agents, angelic and human, He does not. The absolute necessity for the use of angels cannot be proved; but the reason for employing such instrumentality may be found in the fact that such employment is an education to the angels, and a channel of rich comfort to mortals. The celestial beings desire to look into the things which accompany salvation, and their vision becomes keener and clearer through frequent visits to earth, where they bow over penitent sinners and praying saints.

—Cardinal Newman.

Saint Isidore was once a farmer's lad
In sunny Spain, and for his master had
One called Da Vargas, stern and hard of heart,
Exacting service to the utmost part.

All day toiled Isidore, nor stayed his hand
Till darkness fell along the fertile land;
Only at dawn, on pious thoughts intent,
The duteous boy to early matins went.

One day a jealous fellow-servant bore
A tale of falsehood to the master's door:
"Good sir, look well to Isidore," quoth he,
"Who wastes your time in well-feigned piety."

Wroth, to the field next morn Da Vargas strode
As from the chapel, swift along the road
Came Isidore, a form of youthful grace,
The peace of heaven upon his radiant face.

"Haste, laggard!" cried the churl, in angry tone,
"Nor hope your idle practices unknown!
For mark you well! he earns the scourge who dares
To make my plowing wait upon his prayers."

When lo! a plow, held by an angel's hand,
And drawn by snow-white horses, cut the land
From end to end, in furrow straight and clean—
No mortal eye had e'er such marvel seen!

Da Vargas' scoffing lips grew white with dread;
Trembling, "Who helps you, Isidore?" he said.
The lad—perceiving not—"I work alone,"
Replied, "save God's aid have I none."

The other spake, "Beseech Him then for me,
Who did you wrong!" and sank upon his knee:
"Since heaven itself has stooped to till my field,
To heaven I vow, this day, the harvest yield!"

Thus runs the legend—still for every time
Holding the secret of a life sublime:
Who prays and works shall find his labor sweet,
While unseen powers the mutual task complete.

—Mary A. P. Stansbury.

April 10.

And Ornan turned back and saw the angel; and his four sons with him hid themselves.—I Chronicles 21:20.

ANGEL. This word answers to the Hebrew "malach"—a messenger. In Scripture we frequently read of missions and appearances of angels, sent to declare the will of God, to correct, teach, reprove, or comfort. God gave the law to Moses, and appeared to the Patriarchs, by the mediation of angels, who represented Him, and who spoke in His name. Origen, Bede, and others think that angels were created at the same time as the heavens, and that Moses included them under the expression: "In the beginning God created the heavens;" others suppose that they are intended under the term "light," which God created on the first day; while some are of the opinion that they were created before the world, which seems countenanced by Job 38:47. Many of the fathers, led into mistake by the book of Enoch, and by a passage in Genesis 6:2, imagined that angels were corporeal, and capable of sensual pleasures. —Edward Robinson, D. D.

There's half an angel wrong'd in your account;
Methinks I am all angel, that I bear it
Without more ruffling.

—Tennyson.

My fancy formed thee of angelic kind,
Some emanation of th' all-beauteous mind.

—Pope.

Hush! my dear, lie still and slumber,
  Holy angels guard thy bed,
Heavenly blessings without number
  Gently shower on thy head.

—Anonymous.

BRIGHTER THAN FLAMING CHARIOT.

April 11.

And the Lord commanded the angel; and he put up his sword again into the sheath thereof.—I Chronicles 21:27.

THERE are different names applied to them — cherubim, seraphim, thrones, dominions, principalities and powers. It is profitless, however, to attempt to delineate the grades of precedence which they occupy. It is not right to speak of angels and archangels, for there is only one archangel mentioned in the Bible. He was the Michael who contended with Satan about the body of Moses. There is no other personage mentioned with that rank or that title. —C. Robinson, D. D.

All the multitudinous forces of the universe are with God's people, and against His enemies. And God has promised that they shall work good to those that love Him.

One soul in panoply of heaven
Is stronger than their host;
The cause which God befriends cannot
Outnumbered be, or lost.
Brighter than flaming chariot,
Stronger than fiery horse,
All heaven is marshaled on your side,
God and the universe.

—Homer N. Dunning.

A long bright flame is trembling like the sword
Of the great Angel at the guarded gate
Of Paradise, when all the sacred groves
And beautiful flowers of Eden-land blushed red
Beneath its awful shadow.

—Whittier.

Ye blessed angels! if of you
There be, who love the ways to view
Of kings and kingdoms here,
(And sure, 'tis worth an angel's gaze,
To see, throughout that dreary maze
God teaching love and fear.)

—John Keble.

AN ANGEL'S GAZE.

April 12.

And David could not go before the tabernacle to enquire of God; for he was afraid because of the sword of the Angel of the Lord.—I Chronicles 21:30.

A DYING Christian soldier requested the nurse to bring two cups of water, one for himself and another for his friend, who, he said, had come a long distance, and must be tired. The startled nurse said: "I do not see anybody here." "Don't you see him?" said the soldier, pointing into the vacant air. "There is someone standing by the bedside." Soon the soldier's freed spirit and its angel escort sped towards the deathless land.

—Bishop Foster.

High the angel choirs are raising,
Heart and voice in harmony;
The Creator King still praising,
Whom in beauty there they see.

—Thomas à Kempis.

When in my childhood's morning I rested 'neath the shade
Of the citron or the almond tree, with fruits and blossoms weighed,
While the loose curls from my forehead were lifted by the breeze,
Which like a spirit haunteth each living thing it sees;
Then in those golden hours a whisper soft and light
Stole on my senses, thrilling each pulse to wild delight:
'Twas not the perfumed zephyr, the dream of pipes' low swell,
The tones of cherished kindred, or the distant village bell:
Oh, no, my guardian Angel, that music in the air
Was but the viewless pinions that hovered round me there.

—Lamartine.

April 13.

And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubim, that spread out their wings, and covered the ark of the covenant of the Lord.—I Chronicles 29:18.

THE shining light between the cherubim, on the mercy seat, was called "the glory of the Lord," being a supernatural representation of His presence in the sanctuary. Three of the apostles saw the same glory with the shining angel bands upon the mount of transfiguration, and all believers have seen it by faith. The word "glory" in the anthem of the angels refers to the divine honor and praise resulting from the humiliation of Christ. Angels delighted to bear the joyful news to men.

—Christmas Evans.

There is a great contrast in the treatment of pictorial angels between early and modern art. In the art of the earlier centuries the angels are depicted without wings. The ancients saw no reason why the angels should have wings, so their artists gave them none in their pictures. The modern angels with wings represent a complete transformation of ideas on the subject.

—Prof. Lowrie.

But now and then, truth-speaking things
Shamed the angels' veiling wings.

—Ralph Waldo Emerson.

With sudden anger, Hassen looked around,
And saw an angel standing on the ground,
With wings of gold and robes of purest white.
"I am God's messenger, employed to write
Within this book the pious deeds of men.
I have revised thy reckoning; look again."

—John Godfrey Saxe.

April 14.

I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left.—II Chronicles 18:18.

THE idea of the heavenly host of angels includes operations of God in the vast movements of the universe, and his ministrations through the spirits of men, whether now or hereafter. It includes that ideal world to which the greatest of heathen philosophers fondly looked as the sphere in which reside the great ideas, the perfect images, of which all virtue and beauty are but the imperfect shadow. It includes the thought of that peculiarly bright and lovely type of Christian character to which, for want of any other word, we have in modern times given the name as angel or angelic—superhuman, yet not divine; not heroic, nor apostolic, nor saintly, yet exactly what we call seraphic, elevating, exalting, with the force of inherent nobleness and beauty. "He who has seen in men and women," says Luther, "a greatness without art or effort penetrating the whole nature through and through, he has seen for himself the colors wherewith he may paint for himself what is meant by an angel."

—Dean Stanley.

This angel form the gifted artist saw
That held me in his spell. 'Twas his to draw
The veil of sense.

—Washington Allston.

And far in that world's bright glory,
With God's bright angel throng,
Beyond the gates of Paradise,
Where all is one dream of song.

—Hamilton Gray.

April 15.

And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria.—II Chronicles 32:21.

ANGELS and archangels, cherubim and seraphim and all the glorious hosts of heaven were a fruitful source of inspiration to the oldest painters and sculptors whose works are known to us. The Old Testament represents the angels as an innumerable host, discerning good and evil by reason of superior intelligence, and without passion, doing the will of God. Having the power to slay, it is only exercised by the command of the Almighty; and not until after the Captivity do we read of evil angels who work wickedness among men. In fact, after this time the Hebrews seem to have added much to their angelic theory and faith in celestial guardians. —Clement.

'Twas at thy door, O friend, and not at mine,
The angel with the amaranthine wreath,
Pausing, descended; and, with voice divine,
Whispered a word, that had a sound like death.

Angels of Life and Death alike are His;
Without His leave they pass no threshold o'er;
Who, then, would wish or dare, believing this,
Against His messengers to shut the door?

—Longfellow.

His glorious face, which glisteneth so bright,
That the angels' selves cannot endure His sight.

—Spencer.

Fahmoth

GUARDIAN ANGEL

(See page 242)

Murillo

KITCHEN ANGELS

(See page 196)

April 16.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.—Job 1:6.

HOW merciful art Thou, O Lord, that Thou thinkest us not safe enough in our weak and slender walls, but Thou sendest Thine angels to be our keepers and guardians.

—Ambrose.

It is better to think that there are guardian spirits than that there are no spirits to guard us. —Sir Thomas Browne.

As a simple matter of fact, angels do make much appearance in the Bible, New Testament as well as Old; they do discharge important duties; they are invested with immense powers for the work they have to do, and there is not one single word even to suggest that, having done their work and served their day, they are run off the scene. So far from this being the case, the immediate and necessary service of angels to the individual believer is much more distinctly and seriously impressed in the New Testament than in the Old. —Rev. T. Mozley.

The last order is that of the angels. The word means messenger, and is common to all the heavenly spirits, since they are all employed to notify of the Divine thoughts. To this office the higher angels add certain prerogatives from which they derive their peculiar names. The angels of the last choir of the last hierarchy, adding nothing to the ordinary occupation of envoys, retain the simple name. They more directly and intimately watch over the two-fold life of man.

Tasso, languishing in his prison, has visions of angels, and Petrarch was not oblivious of their beauty in his dreams of Laura. Goethe sings of them in the second part of Faust. Spencer sees their "golden pinions cleave the flitting skies like flying pursuivants." —M.

Pride still is aiming at the blest abodes:
Men would be angels, angels would be gods:
Aspiring to be gods, if angels fell,
Aspiring to be angels, men rebel.

—Pope.

There is a land of peace,
  Good angels know it well;
Glad songs that never cease
  Within its portals swell:
Around its glorious throne
  Ten thousand saints adore
Christ, with the Father One
  And Spirit evermore.

—Sir Henry W. Baker.

April 17.

Again there was a day when the sons of God came to present themselves before the Lord.—Job 2:1.

THE disposition to look away from the personality of the angels and concentrate attention on their ministry runs more or less through the whole Old Testament angelology. It is indeed certain — to pass to the second side of the doctrine — that the angelic figures of the Bible narrative are not mere allegories of divine providence, but were regarded as possessing a certain superhuman reality. Most characteristic of the nature of angels is the poetical title, "Sons of God" (Bne Elohim), which, in accordance with the idiomatic force of the word, "sons," may be paraphrased, "beings who, in a subordinate way, share something of the divine majesty." —Encyclopædia Britannica.

Besides the chief spirits of the Mahometan heaven, such as Gabriel, the Angel of Revelation, Israfil, by whom the last trumpet is to be sounded, and Azrael, the Angel of Death, there were also a number of subaltern intelligences of which tradition has preserved the names, appointed to preside over the different stages, or ascents, into which the celestial world was supposed to be divided. Among other miraculous interpositions in favor of Mahomet, we find commemorated in the pages of the Koran the appearance of five thousand angels on his side at the battle of Bedr. The ancient Persians supposed that Ormuyd appointed thirty angels to preside successively over the days of the month, and twelve greater ones to assume the government of the months themselves; among whom Bahman was the greatest. It appears, from the Zendavesta, that the Persians had certain office or prayer for every day of the month, addressed to the particular angel who presided over it, which they called the Sirouyé. The Celestial Hierarchy of the Syrians, as described by Kircher, appears to be the most regularly graduated of any of these systems. In the sphere of the Moon they placed the angels; in that of Mercury, the archangels; Venus and the Sun contained the principalities and the powers; and so on to the summit of the planetary system, where,

in the sphere of Saturn, the thrones had their station. Above this was the habitation of the cherubim in the sphere of the fixed stars; and still higher, in the region of those stars which are so distant as to be imperceptible, the seraphim, we are told, the most perfect of all celestial creatures, dwelt. The Sabeans also had their classes of angels, to whom they prayed as mediators or intercessors; and the Arabians worshiped female angels, whom they called Benad Hasche, or daughters of God.

—Thomas Moore.

Unblessed thy hand! if in this low disguise
Wanders, perhaps, some inmate of the skies.

—Homer.

ANGELS FEAR TO TREAD.

April 18.

Behold! he put no trust in his servants; and his angels he charged with folly.
—Job 4:18.

IT appears probable that angels are witnessing the whole history of this world; and that, with reference to their continual instruction. There has been a grand struggle between light and darkness, truth and error, going on from the beginning of time to the present hour, most instructive even to angels. There was a struggle in the case of the angels who kept not their first estate, and those who did keep it, and thus remained faithful, were witnesses of it. But that struggle was very short. The tale might soon be told. For, though we take our poetry from Milton, yet we are not to take our theology from him. We are not to think there was a great war in heaven, a long contest between light and darkness. Where there is no dispensation of grace, sin is immediately followed by punishment; long suffering belongs not to law. Angels found that the day in which they sinned brought the stroke of Divine vengeance, and they at once sank into the abodes of darkness. Who does not see that the whole history of the world goes to the establishment of two points, the folly as well as the wickedness of rebellion against God, and the wisdom as well as piety of holy submission to Him.

—Rev. Richard Watson.

There is no finality of attainment for us either here or hereafter. The angels have not reached it. Let the angel be arrested at the line of his present life and achievement, and he becomes a transgressor. All holiness consists in endless, unresting movement towards God. Stagnation in the high and holy things of the present is a crime against the eternal law of heaven. If God charges the angels with folly, how deep the self-humiliation we are called to cultivate! God's own image, and that alone, is the ideal by which we must be content to measure ourselves. He would have us copy nothing else, not even the angels.

—T. G. Selby.

Fools rush in where angels fear to tread.

—Pope.

Thou who dost dimness mark
In heaven's resplendent way,
And folly in that angel host
Who serve Thee night and day.

—Lydia H. Sigourney.

I yearn to breathe the airs of heaven
That often meet me here
. . . . . .
And stricken by an angel's hand,
This mortal armor that I wear,
This weight, and size, this heart and eyes,
Are touch'd, are turn'd to finest air.

—Tennyson.

April 19.

When the morning stars sang together, and all the sons of God shouted for joy.
—Job 38:7.

AND the symphonies of the angels swept along the star shores of the universe, increasing in majesty and power, until the heaven of heavens became a sea of ecstatic praise.

—Anonymous.

It has been said of William Blake that he "created the most perfect, tremendous and dramatic types of angelhood that have ever been given to the world, as accurately shown as though they had stood in Blake's little chamber while he drew." The man himself, like Fra Angelico, believed that they did. With a firm hand he pictured how "the morning stars sang together and all the sons of God shouted for joy." —Isabel McDougal.

William Blake's illustration of this text is famous for the unusual character of the angels. His adoring angels float rather than fly, and with their half-liquid draperies, seem about to dissolve into light and love; and his rejoicing angels—behold them sending up their voices with the morning stars, that, singing, in their glory move. —Mrs. Jameson.

Oh, heaven, how changed, how pale, how dim!
Since first arose the choral Hymn,
That hailed, at thine auspicious birth,
A dawning paradise on earth;
On that sublime creative morn,
That saw the infant planet born,
How swelled the harp, the lyre, the voice,
To bless, to triumph, to rejoice.
How kneeling rapture led the song,
How glowed the exultant cherub throng,
When the fair orb, arising bright,
Sprang into glory, life and light.

—Mrs. Hemans.

Oh, where resides the soul of song?
Say, where may it be found?

Does it swell with the joyous angel throng?
Does it live on enchanted ground?

* * * * * *

The soul of the merry song doth dwell
In all this little earth;
'Twas given us by the "morning stars"—
'Tis of celestial birth.

And oh, that man his heart might tune
To join the mighty choir,
And loudest sing the praise of Him
Whom angels most admire:—

That when the world has passed away,
The morning stars may sing,
As they retake the soul of song
With souls from earth may bring.

—Effie May Ramney.

April 20.

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.—Psalms 8:5.

ANGELS are called in the Scriptures spirits, a word which is also used to designate the souls of men when separate from the body. —Hodge.

Why the angels should be set before us as patterns of obedience, we can see in some measure; since we know that we are one day to be joined to them, and made "equal to the angels," filling up, as St. Anslem conceives, the vacancies which rebellion had caused in their ranks. —Karslake.

There is a point of view from which the nature of man transcends that of angels, since (1) it is a direct transcript of the Divine (Gen. 1:27); and (2) it is the nature which the Son of God assumed (Heb. 2:16). —P. C.

The Lord, my Maker, forming me of clay,
By His own breath the breath of life conveyed;
O'er all the bright new world He gave me sway,
A little lower than the angels made.

—St. Theophanes.

What a piece of work is man! how
Noble in reason! how infinite in faculty! in form
And moving how express and admirable! in action
How like an angel! in apprehension how like a god!
The beauty of the world! the paragon of animals!

—Shakespeare.

All that hath been majestical
In life or death since time began,
Is native in the simple heart of all
The angel heart of man.

—Lowell.

The brutes beneath,
The angels high above us, with ourselves,
Are but compounded things of mind and form.
In all things animate is therefore
An elemental sameness of existence;
For God, being Love, in love created all,
As He contains the whole and penetrates.
Seraphs love God, and angels love the good.

—Philip James Bailey.

April 21.

The Angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalms 34:7.

THE passage is very rich in meaning; for the verb signifies, "to pitch a camp;" and the Greek παεμβελλω occurring in the Septuagint as a translation of this, is one used by the Greek writers in general to express the disposition of an army. From this it is evident that not only the angel of the Lord, but his accompanying hosts, are near to the dwelling of the righteous, beheld only by their Maker and those who are with them—it is true—but invested with a merciful power to ward off our spiritual foes, to retard the child of God in his path till the overhanging ruin has fallen, or to hasten him along, as they did Lot and his family out of Sodom, that he may pass before it falls.

—Rawson.

The ministry of angels is a consoling subject. These blessed spirits, the inhabitants of the upper regions, does the great God employ for His church and people and they are ever at work, though unseen in their behalf. These heavenly agents are invisible to us, and work insensibly; we cannot perceive them, or their way of working by any of our bodily senses, therefore are they but little counted upon; but if the blessed God would please to open the eye of faith, as he did the bodily eyes of the prophet Elijah's servant (II Kings 6:17), we should plainly see, that when we are most forsaken there are more for us than are against us, all the angels—those intelligent, potent, active, agile spirits, that inhabit the empyreal heaven, are sent forth by God into this world, to minister here, for their sakes especially, that are heirs of salvation. —Richard Saunders, 1701.

The angels of the Lord are ever found
Encamped about the soul that looks to Him:
They are an inner lamp when all is dim without,—
Even, as a myriad sunbeams hour by hour
Melt to make each one little summer flower;
Or as a myriad souls of flowers fleet
Awake to make a single summer sweet—
So many angels make one smile of God
That feeds your life transfiguring from its clod.

—Gerald Massey.

April 22.

Let them be as chaff before the wind; and let the Angel of the Lord chase them.
—Psalms 35:5.

THE ministry of angels, or that they are employed by God as the instruments of His will, is very clearly taught in the Scriptures. The very name, as already explained, shows that God employs their agency in the dispensations of His Providence. And it is further evident from certain actions which are ascribed wholly to them (Matt. 13:41); and from the Scriptural narratives of other events, in the accomplishment of which they acted a visible part (Luke 1:11, Acts 5:19); that their agency is employed principally in the guidance of the destinies of man. In those cases also in which the agency is concealed from our view, we may admit the probability of its existence; because we are taught that God sends them forth "to minister to those who shall be heirs of salvation." But the angels, when employed for our welfare, do not act independently, but as the instruments of God and by His own end; not unto them, therefore, are our confidences and adoration due, but only unto Him whom the angels themselves reverently worship. —Kitto.

To weary hearts, to mourning homes,
God's meekest angel gently comes:
No power has he to banish pain,
Or give us back our Lost again;
And yet in tenderest love, our dear
And Heavenly Father sends him here.
—Whittier.

Did we know heaven's Might
Servant and succor to Him? plumed bands
Of Presences invisible intent,
Upon His lightest sighing, loyally
To go and come, bearing Him embassage?
—Sir Edwin Arnold.

Cherubim, with clasping wings,
Ever about us be,
And, happiest of God's happy things,
There's love for you and me!
—Gerald Massey.

April 23.

Let their way be dark and slippery; and let the Angel of the Lord persecute them.
—Psalms 35:6.

OLD age seems to forecast the qualities which shall find their sphere in angels' work. The old person delights in seeing the game of life, or any of the needful contests of men, bravely and nobly played. Now and then he will catch a prevision of another function of angels, when they get permission to whisper thoughts to man. He hears two drowning men clinging to a bit of bulwark broken from the wreck, and of one offering to let go, that the other, who had a wife and family, might have a better chance of life. It was some angel, his instinct tells him, that whispered to the helmsman of the rescuing boat his straight course to that floating spar; and his dearest dream it is, that he may himself be given charge to do such angel work as this. It has struck me how curiously well the conditions of life in old age are adapted to serve as the threshold for entering the angel world. Self, that formerly nearly shut out the heavens, and filled the center of our field of vision, has drawn to the edge of this field now, and is disappearing, as a planet passes out of a telescopic view. Herein we gain an approach to the angels, for the highest perfection with them is to know nothing of self.

—Rev. H. Latham.

O limed soul, that struggling to be free,
Art more engaged! Help, Angels! Make assay!

—Shakespeare.

In joy and sadness,
In mirth and gladness
Come signs and tokens:
  Life's angel brings
  Upon its wings
Those bright communings
  The soul doth keep—
Those thoughts of heaven
  So pure and deep.

—Robert Nicol.

For the great eye that sees us never sleeps;
It has its ministering angels wheresoe'er
Existence is beneath us, and above,
Around us, and within us, He has there His delegates.

—Lord Byron.

The fall thou darest to despise,
  May be the angel's slackened hand
Has suffered it, that he may rise
  And take a firmer, surer stand;
Or trusting less to earthly things,
May henceforth learn to use his wings.

—Adelaide A. Proctor.

April 24.

The chariots of God are twenty thousand, even thousands of angels.—Psalms 68:17.

THE chief official function of angels is to serve in the courts of heaven. They are called the chariots of God; the chariots of God are thousands of angels. That is, they are the chariots of His will, they bear His will about to every part of the universe. This is their delight. They bless God, who vouchsafes thus to employ them. But when they have fulfilled God's message, then they return back to Him by whom they were sent forth. They return back to Him and stand before Him, drinking in fresh streams of life and strength and purity and joy from His presence. —Hare.

That angels visit us at all, implies a popular recognition of the truth of the Scripture doctrine regarding them; that they are distinct and most real order of creatures, and that they are in personal relation to us. There is some confusion in it, as in most popular sayings: for it is evident that it refers to what goes on at present, that it is not a dry fact of history dug out for the purpose of illustration; and yet as for visible angelic appearances, we know of none since the days of the Apostles, and cannot say whether they are as rare as in the days of old. Their numbers are touched with vagueness. According to Rabbis there is nothing in the world without an angel, not so much as a blade of grass; and the great Aquinas held that there were more angels than all substances together, celestial and terrestrial, animate and inanimate. Nor is this to be wondered at if, as the Chagigah says, hosts of new angels are created every morning out of the stream of fire which is the breath of God (Dan. 7:10; Ps. 33:6). Adams has it that "the Roman Catholics allot a particular tutelar angel to every college and corporation; they appoint to the pope two principal Seraphims, Michael and Gabriel ever attending his person." There is a closer approximation to the number that have fallen, but the calculation suggests the fanciful arithmetic in Mr. Longfellow's Kavanagh. "So many angels as fell from

heaven, so many souls shall ascend to heaven." This was Gregory's thought, that the number of the elect would repair the breach in heaven; and he of the old Puritans with the richest imagination catches the fancy from him, and writes: "They lost a number of spirits; they are glad to have it made up with souls." If it is true that "angels are bright still, though the brightest fell," then the redeemed would also be the brightest creatures in heaven supplying the place, not of the inferior but the superior. Herbert boldly claims that pre-eminence for men:

"To this life things of sense
Make their pretense;
In th' other Angels have a right of birth;
Man ties them both alone,
And makes them one,
With th' one hand touching heav'n and th' other earth."

And to some it might occur that man who, on earth is made a little lower than the angels, will in heaven judge angels. (Ps. 8:5; 1 Cor. 6:3.) —W. Fleming Stevenson.

'Tis written that the serving angels stand
Beside God's throne, ten myriads on each hand,
Writing, with wings outstretched and watchful eyes,
To do their Master's heavenly embassies.
Quicker than thought His high commands they read,
Swifter than light to execute them speed;
Bearing the word of power from star to star,
Some hither and some thither, near and far.
And unto these naught is too high or low,
Too mean or mighty, if He wills it so.

—Edwin Arnold.

April 25.

Man did eat angels' food: He sent them meat to the full.—Psalms 78:25.

FASTING is the diet of angels. —Lowth.

But when we shall have got to heaven, shall we hear the Word and eat and drink with Him as the angels do now? Do the angels need books and interpreters and readers? Surely not. They read in seeing, for the truth itself they see, and are abundantly satisfied from that fountain, from which we obtain so few drops.
—Augustine.

This was manna coming from heaven, where angels dwell.
—Strong.

The question as to the food of angels has been very much discussed. If they did eat, we can know nothing of their actual food; for the manna is manifestly called "angels' " food merely by way of expressing its excellences. The only real question, therefore, is whether they feed at all or not. We sometimes find angels, in their terrene manifestations, eating and drinking (Gen. 18:8; 19:3); but in Judges 13:15, the angel who appeared to Manoah declined, in a very pointed manner, to accept his hospitality. The manner in which the Jews obviated the apparent discrepancy, and the sense in which they understood such passages, appear from the apocryphal book of Tobit (12:19), where the angel is made to say: "It seems to you, indeed, as though I did eat and drink with you; but I use invisible food which no man can see." But Milton, who was deeply read in the "angelic" literature, derides these questions. —Kitto.

To whom the angel: Therefore what He gives
(Whose praise be ever sung) to man in part
Spiritual, may of purest spirits be found
No ungrateful food: and food alike those pure
Intelligential substances require,
As doth your rational; and both contain
Within them every lower faculty
Of sense, to be sustained and fed.

—Milton.

Knapp

THE HOLY NIGHT

(See page 243)

Kraus

HOLY FAMILY

(See page 242)

April 26.

He cast upon them the fierceness of his anger, wrath, indignation and trouble, by sending evil angels among them.—Psalms 78:49.

CERTAINLY there is nothing clearer or more striking in the Bible than the calm, familiar way with which from end to end it assumes the present existence of a world of spiritual beings always close to and acting on this world of flesh and blood. It does not belong to any one part of the Bible. It runs through its whole vast range. From creation to judgment the spiritual beings are for ever present. They act as truly in the drama as the men and women who, with their unmistakable humanity, walk the sacred stage in the successive scenes. There is nothing of hesitation about the Bible's treatment of the spiritual world. There is no reserve, no vagueness which would leave a chance for the whole system to be explained away into dreams and metaphors. The spiritual world, with all its multitudinous existence, is just as real as the crowded cities, and the fragrant fields and the loud battle-grounds of the visible and palpable Judæa in which the writers of the sacred books were living. —Phillips Brooks.

Angel; name of an old English half sovereign in gold; so called because, at one time, it bore the figure of the archangel Michael slaying the dragon. When the Rev. Mr. Patten, vicar of Whitstable, was dying, the Archbishop of Canterbury sent him £10. The wit said, "Tell his Grace that now I am sure he is a man of God, for I have seen his angels."

Angels, say the Arabs, were created from pure, bright gems; the genii, of fire; and man, of clay. Angels, according to Dionysius the Areopagite, were divided into nine orders:

(1) Seraphim, Cherubim, and Thrones, in the first circle.
(2) Dominions, Virtues, and Powers, in the second circle.
(3) Principalities, Archangels and Angels in the third circle.

"In heaven above, move"
The effulgent bands in triple circles. The seven holy angels are:

Abdiel, Gabriel, Michael, Ragnel, Raphael, Samiel, and Uriel. Michael and Gabriel are mentioned in the Bible, Raphael in the Apocrypha. Milton (Paradise Lost, Book 1, from 392) gives a list of the fallen angels.

The Angelic Hymn, the hymn beginning with "Glory be to God on high," etc. (Luke 2:14), so called because the former part of it was sung by the angel host that appeared to the shepherds of Bethlehem. —Rev. E. Cobham Breuer, LL. D.

There burning desolation blazes,
  Precursor of the thunder's way;
But, Lord, Thy servants own with praises
  The milder movement of Thy day.
The sight gives angels strength, though greater
  Than angels' utmost thought sublime;
And all Thy wondrous works, Creator,
  Are glorious as in Eden's prime.

—Goethe.

April 27.

Give ear, O Shepherd of Israel. Thou that dwellest between the cherubim, shine forth.—Psalms 80:1.

WHAT Christian should not feel a desire to know the nature of the cherubim? When we sing the Ambrosian anthem, we dwell with special emotion of heart on the words: "The cherubim and seraphim and all angels serve Him." As long as the nature of the cherubim is concealed from us, a whole series of Scriptural passages is inaccessible to us. The cherubim occur in the Old Testament no less than eighty-five times. They meet us in the very page of revelation: the cherubim and the flame of the blazing sword repel the parents of our race from the tree of life. In the tabernacle and in the temple of Solomon the cherubim receive an important place. The grand visions of Ezekiel are sealed to us, if we have not learned the nature of the cherubim. In the Psalms God appears enthroned on the cherubim, as the firm ground for the confidence of His people, and whosoever will be a partaker of this confidence must all know what the cherubim are to signify. Even in the New Testament the holy enigma of the cherubim meets us. —E. W. Hengstenberg, D. D.

In reference to Genesis 3:24, some make the admission that it does not contain the angelic doctrine. Taking it by itself the admission may be justified. But when taken in connection with other Scriptures which speak of the cherubim in the heavenly state as another of beings next in rank to the seraphim, the passage is not without value. Then in the very outset we meet with beings who glow with heavenly light and heavenly love. A cherub is something more than a figure of different forms. As a figure the external form of an idea, so here the cherubim with sword in hand imply living angels, holy and intelligent, whom God employs to keep the way of the tree of life. That tree of life is Christ, and only intelligent beings can keep, guard and defend the way of this tree. . . . These, then, are holy intelligences dwelling in the immediate presence of their Lord, and our Lord. This sublime truth that angels dwell with and accompany our

Lord is of frequent occurrence. By reading the Scripture narratives and studying the character and activity of these Maleakim it becomes quite clear that they are intelligent beings, not residents of our earth, but of heaven—possessing greater strength than men; yet obedient to the will of God.

—Rev. Moses Kieffer, D. D.

To Thee all angels cry aloud;
To Thee the Powers on high,
Both cherubim and seraphim,
Continually do cry.

—St. Ambrose.

A throne of pure and solid splendor framed
On which the Monarch of Immensity,
With such intolerable brightness flamed,
That none of all the purest standers-by
Could with cherubic or seraphic eyes,
His vast erradiations comprise.

—Beaumont.

April 28.

For he shall give his angels charge over thee to keep thee in all thy ways; they shall bear thee up in their hands lest thou dash thy foot against a stone.—Psalms 91:11.

THE Italian artist shows us the child passing near the precipice, then draw near a gentle guardian spirit. The unseen friend rolled along the pathway apples of Paradise; and the child, following after with shouts of glee, was lured from danger. To the beauty of the artist's thought Homer's story adds elements of instruction. When the Grecian boy was pursued by a giant whose breath was fire, whose hand held a large club, two invisible beings lent help. One took the boy's hand and lifted him forward; the other, casting an invisible cord over him, flew before him, until his speed was doubled, and the palace gates gave shelter. Oh, beautiful story of God's gentle rule o'er men. . . . Let us, with Lowell, confess that Death, once disguised as an executioner, has dropped the iron mask and stands revealed as an angel in disguise—God's seraph, come for man's release and convey. Thus the grave is the shutting of angel's hands, that they may safely keep the treasure and convey it to the other side. When the little child, the sweet mother, the poet or statesman falls asleep, should we look up with Dante we would see "a divine chariot sweeping through the heavenly confines, its pathway well-nigh choked with flowers." —Rev. Newell Dwight Hillis, D. D.

Angels, where'er we go, attend
  Our steps, whate'er betide;
With watchful care their charge defend,
  And evil turn aside.

Our lives those holy angels keep
  From every hostile power;
And unconcerned, we sweetly sleep,
  As Adam in his bower. —Charles Wesley.

'Tis your office, spirits bright,
  Still to guard us night and day;
And before your heavenly might
  Powers of darkness flee away;
Ever doth your unseen host
  Camp around us, and avert
  All that seek to do us hurt,
Curbing Satan's malice most.
  Lord, who then can worthily
  For such goodness honor Thee? —Rist.

April 29.

The Lord reigneth; let the people tremble; he sitteth between the cherubim; let the earth be moved.—Psalms 99:1.

THE beings of whom the cherub is composed belong to these creatures of the visible world that form the upmost and highest of its three kingdoms—the kingdom of organic life; and in this kingdom, again, they belong to the highest class, to that which has warm blood, and therefore the highest physical life; and in this class they are again the highest. The cherub is far from being a figure of God Himself; on the contrary, its essential character is to be a creature: it is a figure of the creature in its highest stage—an ideal creature. The living powers distributed in the visible creation to the highest creatures are combined and idealized in it. The whole creation is combined in it as in a point in one being; it represents in so far also the whole creation, and stands naturally of all the creatures nearest to God: only God is above it. The cherub, as creation individualized, is at the same time the being in which the glory of God manifests itself. Hence it appears as the throne of God itself, or in the closest connection with the throne: where Jehovah in His majesty and glory reveals Himself, there the cherub also appears. —Bähr.

Whence come ye, cherubs? from the moon
  Or from a shining star?
Ye sure are sent, a blessed boon,
  From kinder worlds afar;
For while I look, my heart is all delight;
Earth has no creatures half so pure and bright.

— Richard Henry Dana.

God glanced on chaos—into form it sprang—
Worlds clustered round Him, instant at His will—
The angels gazed with wonder, orb on orb
Swept past their vision, shedding fitful gleams
Upon their jeweled brows and glittering wings,
And trilling, as they wheeled along their flight,
Pathways of splendor, till the boundless space

Flashed in a web of gorgeous brilliancy.
But when Omnipotence had formed His robe,
And cast its spangled blazonry round heaven,
The countless myriads of those shining ones
Their wonder changed to awe, bowed crown and harp,
Before the dazzling brightness. Then, as stole
The first low music of the singing stars,
Melting along the stillness, rank on rank,
The proud archangel in his majesty,
And the pure seraph in his loveliness,
Leaping erect, poured from the quivering string
Their anthem of the Holiest, till heaven's air,
Stirred by the diapason of the hymn,
Rolled on an ocean of deep billowy sounds.

—Milton.

MARVELS OF THE HOLY ANGELS.

April 30.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.—Psalms 103:20.

IT WOULD be long to recount all the marvels which theology teaches of the holy angels, of the might of their power, the breadth of their intelligence, and the fervor of their love. They are our elder brothers, the earlier family of God. The various kingdoms of their hierarchies lie before us, in species inconceivably diversified. Their graces, their powers, their gifts, their operations, their work—all are different, the one class from the other. By them they are distinguished into hierarchies and those again into choirs, and the choirs into species; and by them also they are grouped into congenial multitudes of similar beauty, power and office. —Faber.

The obedience of the angels is absolutely perfect, and that with perfection of both parts and degrees.

—Bishop Hopkins.

There rests beyond the ken of mortal eye,
The Great Supreme within the light-crowned sky;
There circle round His unseen, mystic place
Bright angels, beaming with seraphic grace.

Around His throne the ever-swelling strains
Far echo on the rolling, cloudy plains;
While cherubs float in liquid, glowing day,
And gild their wings in heaven's resplendent ray.

There angels waft their brightness through the glow,
Decked with pure robes that shame ethereal snow;
While from their eyes a quiet peace doth shine,
Rivaling all but living light Divine.

—Thomas A. Davies.

BOOK V.

May.

May.

WORSHIP AND SURPRISE.

May 1.

Who maketh his angels spirits; his ministers a flaming fire.—Psalms 104:4.

ANGELS! With regard to their essence or nature, they are all spirits,—not material beings, not clogged with flesh and blood like us; but having bodies, if any, not gross and earthly like ours, but of a finer substance, resembling fire or flame more than any of the lower elements. And is not something like this intimated by the Psalmist? As spirits, he has endowed them with understanding, will, affections, and liberty. —Wesley.

O God, who can doubt that You could create spirits without a body? Or is there need of a body that one might understand, love, and be happy? You who are Yourself so pure a spirit—are You not incorporeal and immaterial? Are not intelligence and love spiritual and immaterial operations which can be exercised without the need of a body? Who doubts, then, that You could create intelligencies of this kind? And You Yourself have not left us in doubt, but have revealed Yourself and the existence and nature of angels to us. —Bossuet.

Ye holy angels bright
  Who stand before God's throne,
And dwell in glorious light,
  Praise ye the Lord each one!
Ye there, so nigh
  Are much more meet
  Than we, the feet,
For things so high.

—Baxter.

Yet being pregnant still with powerful grace,
  And fruitful love that loves to get
Things like himself, and to enlarge his race,
    His second brood, though not of power so great
  Yet full of beauty, next he did beget
An infinite increase of angels bright
All glistening glorious in their Maker's light.

—Edmund Spenser.

May 2.

Praise ye him, all his angels; praise ye him, all his hosts.—Psalms 148:2.

WE MAY consider that vast unnumbered host generally designated as the ministering angels. Viewed in reference to God's service and praise they are a flaming fire; in regard to their office, winged messengers. But not only so: every day ministering angels are created, whose apparent destiny is only to raise the praises of God, after which they pass away into the fiery stream whence they originally issued. —Edersheim.

If the notes of distant music wafted on the air to the ear can reach and melt the heart and lift it from earth to heaven, as they often do, why cannot angelic whispers do the same? If the sighing of every evening zephyr can move the strings of the heart, and produce a concord of the tenderest and loveliest feeling, why cannot unseen angelic influences do what is thus done by "the viewless spirit of a lovely sound?" —Slack.

A beautiful scrap of instruction out of old rabbinical lore tells us that there are in heaven two kinds of angels—the angels of service and the angels of praise. The latter are of a higher order than the former. No one of them praises God twice, but having once lifted up his voice in the song of heaven, he ceases to be. He has perfected his being. His song is the full flower and perfect fruit of his life, that for which he was made. He has now finished his work, and his life is breathed out in his one holy psalm. There is in this delightful fancy a deep truth, that the highest act of which an immortal life is capable is praise. The unpraising life has not yet realized its holiest mission. It has not yet borne the sweetest, ripest, best fruit, that which in God's sight is most precious of all. In heaven all life is praise, and we come near heaven's spirit only when we learn to praise.

—Dr. J. R. Miller.

Have you read in the Talmud of old,
In the Legends the Rabbins have told
  Of the limitless realms of the air—
Have you read it—the marvelous story
Of Sandolphon, the angel of Glory,
  Sandolphon, the angel of Prayer?

How, erect, at the outermost gates
Of the City Celestial he waits
  With his feet on the ladder of light,
That, crowded with angels unnumbered,
By Jacob was seen as he slumbered
  Alone in the desert at night?

The angels of Wind and of Fire
Chant only one hymn and expire
  With songs' irresistible stress;
Expire in their rapture and wonder,
As harp-strings are broken asunder
  By music they throb to express.

—Longfellow.

Rabbi Jehosha used to say
That God made angels every day,
Perfect as Michael and the rest
First brooded in creation's nest,
Whose only office was to cry
Hosanna! once, and then to die;
Or rather, with life's essence blent,
To be led home from banishment.

'Twere glorious, no doubt to be
One of the strong-winged Hierarchy,
To burn with seraphs, or to shine
With cherubs, deathlessly divine;
Yet I, perhaps, poor earthly clod,
Could I forget myself in God,
Could I but find my nature's clue
Simply as birds and blossoms do,
And but for one rapt moment know
'Tis heaven must come, not we must go.

Should win my place as near the throne
As the pearl-angel of its zone,
And God would listen 'mid the throng
For my one breath of perfect song,
That in its simple human way
  Said all the Host of Heaven could say.

—J. R. Lowell.

May 3.

Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel that it was error.—Ecclesiastes 5:6.

REMEMBER that no spirit can by itself reach into our minds —that is, supposing it to have no assistance from our body or its own. No spirit can so mingle with us, and be poured into us that we become in consequence good or learned. No angel, no spirit can comprehend me; none can I comprehend in this manner. Even angels themselves cannot seize one another's thoughts without bodily organs. This prerogative is reserved for the highest, the unbounded Spirit, who alone, when he imparts knowledge to either angel or man, needs not that we should have ears to hear, or that we should have a mouth to speak. —St. Bernard.

Angels are not omniscient, like Him who is seated upon the throne, the Lord both of angels and of men, yet their knowledge is very great. It is as the ocean, whilst ours is as the small and circumscribed lake. It is as the sun that has been shining for thousands of years, while ours is the candle that burns for awhile and goes out. The youngest heaven must be, at the least, nearly six thousand years old, whilst man upon the earth is but the creature of a day. Angels can fly through the whole glorious realms of heaven, nay, the whole boundless universe, as well as up and down among the nations and the homes of earth, whilst we are circumscribed by miles. Angels see the heavens spread around them in all their glory and magnificence. They see the earth spread out like a visible panorama beneath them; they know the value of the human soul, and the preciousness of Christ's blood. The angels feel that they belong to the same family in which believers are numbered. —Heaven and Home.

Ever so low, ever so gently,
  Whispers the angel in mine ear,
Teaching me still, chiding me never;
  Heaven itself is brought more near.

—Quintelert.

May 4.

I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim.—Isaiah 6:1, 2.

THE seraphim proceed from God, as flames proceed from a furnace; and their circles surround Him as with a fiery blaze. The cherubim are the rays of the divine wisdom, and are, so to say, the eyes of God, under which he seems to regard Himself and all the external world. The thrones are the image of His sanctity. This hierarchy expresses the three great perfections we adore in God, — namely, His love, His knowledge, and His holiness. These testify also these beautiful operations of grace, whereby God draws to Himself intelligent beings: (1) Detaching them from creatures by His love; (2) enlightening them interiorly by His heavenly wisdom; and (3) making His throne in their hearts and abiding there forever. —Oliver.

Among the spirits, of pure flame,
That in the eternal heavens abide—
Circles of light, that from the same
Unclouded center sweeping wide,
Carry its beams on every side—
Like spheres of air that waft around
The undulations of rich sound,
Till the far-circling radiance be
Diffused into infinity!
First and immediate near the throne
Of Alla, as if most his own,
The seraphs stand—this burning sign
Traced on their banner, "Love divine!"
Their rank, their honors, far above
Ev'n those to high-browed cherubs given,
Though knowing all;—so much doth love
Transcend all knowledge, ev'n in heaven!
—Thomas Moore.

He heard the mighty new-made song, to angel-hosts unknown,
Go up like incense unto Him that sat upon the throne;
And the pure strains of seraphs song in that celestial sphere
In sweetest cadence rose and fell upon his listening ear.
—Anonymous.

And there are seraphs singing in the glorious better land,
Whose heart-beats kept, while here on earth, the peace of yours and mine.
—Anonymous.

May 5.

Each seraph had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.—Isaiah 6:2.

THE seraphim immediately surround the throne of God, and are ever lost in adoration and love, which is expressed in their very name,—"seraph," coming from a Hebrew root, meaning love. Wings are the distinctive angelic symbol, and are emblematic of spirit, power, and swiftness. The Greeks sometimes represent Christ with wings, and call Him the Great Angel of the Will of God. There is, no doubt, Scriptural authority for representing angels' wings in the most realistic manner, since David says, "they had wings like a fowl." Infinitely beautiful and consistent are the nondescript wings which the early painters gave their angels, and which are so vividly described by Milton:

"Where the bright seraphim in burning row
Their loud uplifted trumpets blow,
And the cherubic host in thousand choirs
Touch their immortal harps and golden lyres."

And again Milton sings:

"A seraph winged—six wings he wore to shade
His lineaments divine: the pair that clad
Each shoulder broad, came mantling o'er his breast
With regal ornament; the middle pair
Girt like a starry zone his waist, and round
Skirted his loins and thighs with downy gold
And colors dipp'd in heaven; the third, his feet
Shadowed from either heel with feather'd mail,
Sky-tinctured green."

—Clara Erskine Clement.

These things the seer Isaiah did befall:
In spirit he beheld the Lord of all
On a high throne raised up in splendor bright,
His garment's border filled the choir with light.
Beside Him stood two seraphim, which had
Six wings, wherewith they both alike are clad;
With twain they hid their shining face, with twain
They hid their feet as with a flowing train,
And with the other twain they both did fly.

—Martin Luther.

A quire of seraphs, chanting row on row,
With lute and viol and high trumpet notes;
And, above all, their soft young eyes aglow—
Child angels, making laud from full clear throats.

—Sir Lewis Morris.

Hofmann

FLIGHT INTO EGYPT

(See page 247)

William Shode

REST AFTER THE FLIGHT INTO EGYPT

(See page 247)

May 6.

And one seraph cried unto another: Holy! Holy! Holy! is the Lord of hosts; the whole earth is full of his glory.—Isaiah 6:3.

INSTEAD of the carved representations of the cherubim of glory fixed on the mercy seat, the prophet beholds the seraphim themselves, living and all ardor, activity and adoration; they are not represented in the vision as the cherubim in the holiest of all, silently gazing on the glory of God and the mysteries of His covenant, but as hymning His praises, proclaiming His spotless purity. —Rev. Richard Watson.

The occupation of the seraphim was two-fold—to celebrate the praises of Jehovah's holiness and power, and to act as the medium of communication between heaven and earth. From the antiphonal chant ("one cried unto another") we may conceive them to have been ranged in opposite rows on each side of the throne. As the seraphim are nowhere else mentioned in the Bible, our conception of their appearance must be restricted as Scripture, etymology and analogy will supply.

—Dr. William Smith.

There the Triune Deity!
Whom adore the seraphim
  Aye with love eternal burning;
Venerate the cherubim
  To their font of honor turning,
While angelic thrones adoring
Gaze upon His majesty.

—Thomas a Kempis.

And my mind throngs with shining auguries
  Circle on circle, bright as seraphim,
With golden trumpets, silent, that wait
The signal to blow news of good to men.

—J. R. Lowell.

Yet a Tamer shall be found!
One more bright than Seraph crowned,
And more strong than cherub bold,

Elder, too, than angel old,
By his grey eternities.
He shall master and surprise
The steed of Death.

—E. B. Browning.

It is not when man's heart is nighest heaven
He hath most need of Servant-Seraphim—
Albeit that height be holy, and God be still . . . .
Nay, but much rather when one, fleet as earth,
Knows not which way to grovel, or where to flee
From the overmastering agony of Sin.

—F. W. H. Myers.

And higher, in the ambient air,
A shining Presence undefined:
Swift seraphs stooping swift as wind
From pole to pole, and that vast throng
Which peopled Dante's world of song.

—Sir Lewis Morris.

Seraphs cry by day and night,
  Each to each the three-fold word:
Chanting far in upper light,
    "Holy, holy, holy Lord!"

We, beneath our lower skies,
  Dull of ear, of eyesight dim,
Sometimes catch with sweet surprise,
  Echoes of that wondrous hymn.

Then a light falls on our heart,
  We forget our sin and wrong;
Spirit-fraught, we bear a part,
  In that three-times holy song.

"Holy, holy, holy Lord!"
  All our soul adoring cries;
Then on earth we wound the chord,
  Seraphs strike in Paradise.

—Mary C. Gates.

HOPE SEES THE STAR.

May 7.

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar.—Isaiah 6:6.

SERAPHIM (from the Hebrew) means burning or flaming, because of their excess of the love of God, and hence are called the flaming seraphim. These represent the love of God: that infinite, unconquerable, undying love. And these are put in the highest place, as created representations of that wonderful attribute, the charity of God towards Himself. In their relation to the subordinate orders also, the fiery zealots are fitly placed first, for nothing so represents the power of attracting others towards God as the being on fire one's self with love of God. Jesus said, "I came to cast fire on the earth."

—Rev. R. O'Kennedy.

From the voiceless lips of the unreplying dead, there comes no word; but in the night of death, hope sees a star, and listening love can hear the rustle of the wing. —Robert J. Ingersoll.

And with the full life of consummate heaven
Heaving beneath him like a mother's breast
Warm with her first-born's slumber in that nest!

* * * * * * * *

O Seraph, pause no more!
Beside this gate of heaven we stand alone!

—Mrs. Browning.

The seraphs—they are men of kindly mien;
  The gems and robes but signs
Of minds more radiant and of hearts washed clean
  The glory, such as shines
Wherever faith, or hope, or love is seen.

—Anonymous.

May 8.

And the seraph laid a live coal upon my mouth, and said: Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged.—Isaiah 6:7.

THE eighth of May is held sacred by the Catholics on account of the three apparitions or appearances of St. Michael.

—George Soan.

The meaning of the word "seraph" is extremely doubtful; the only word which resembles it in the current Hebrew is "saraph," "to burn," whence the idea of brilliancy has been extracted. —Dr. Smith.

If the dear Lord would send an angel down,
A seraph radiant in robes of light,
To do some menial service in our streets,
As braying stone, we'll say, from morn till night,
Think you the faintest blush would rise
To mar the whiteness of His holy face?
Think you a thought of discontent would find
Within His perfect heart abiding place?
I love to think the sweet will of his God
Would seem as gracious in a seraph's eyes
In the dark, miry, crowded lanes of earth
As in the ambrosial bowers of Paradise;
That those fair hands which lately swept the lyre
Would not against their holy work rebel,
But as they ever wrought His will in heaven,
Would work it here as faithfully and well.

—Anonymous.

But the seraphs ever strong,
Night and day untiring sweep
Every chord of that great song,
High as heaven—deep as the deep.

So for me the Angel-choir,
Worships God upon the throne!
Cherubs with their hearts of fire,
Praise the Father, Spirit, Son!

Yet one note no angel chants,
Sing I this, though last it be,—
And though mortal weakness faints—
"Jesus, Jesus, died for me!"

—Mrs. Yates.

THEY FOR US FIGHT.

May 9.

Then the Angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and four score and five thousand.—Isaiah 37:36.

WHEN we read that "He maketh His angels spirits" we at once perceive that we have to do with spiritual, and not corporeal beings. That they are great in power and might—for a temporary period, indeed, greater in power and might than the sons of men—can be readily ascertained by a reference to the whole tenor of the Scripture. They are great in power, because they are to assist man against other spirits more powerful than he; they are greater in glory and authority, because they have not, like us, "lost their first estate." They are unfallen—they are in a condition of pristine splendor; and if we look forward to a period when we shall be placed in a higher position than that which they occupy, we must clearly see the superior dignity conferred upon our nature by our Lord's assumption of humanity, concerning whom we are told that "He took on Him the nature of angels." —Christmas.

Two blessed gifts from Heaven to earth are sent,—
Knowest thou, my heart, each sister angel's name?
One is calm Friendship, robed in white content;
The other, rosy Love, with heart of flame.

—J. F. C.

But he, the brother-angel of the day,
Bore on his breast the beaming star of hope,
And in his golden chalice balm, alway
On bruised hearts to drop.

—John Macfarlane.

May 10.

In all their affliction he was afflicted, and the Angel of His presence saved them.
—Isaiah 63:9.

WE REJECT the Bible when we reject angels, for they are woven into the very warp and woof of the revered pages. From our first glimpses of the angels in the opening pages of Genesis to their final appearance in Revelation, they become to us more and more gracious and lovely presences, and the belief in their existence—instead of being hazy and flitting semblances from some misty border-land—are rather glorious, moving personalities. As we think and ponder over their beauty, power, purity, wisdom, songs, employments, and the winsomeness of their affections, we grow more and more in love with them; and a sacred desire, begotten of the Holy Spirit, inspires us to imitate them, although we may not with our physical eyes have looked upon their glorious morning faces or watched the brightness of their silvery forms as did Lot, and Hagar, and Peter, and the Mother of Jesus. And tell me! Have we not pleasant memories of those happy occasions when in the sanctuary we sung with glad voices of those bright spirits that were hovering over us, and we heard, as Robert Ingersoll expressed it at his brother's grave: "The rustle of a wing." —Alfred Fowler.

There are who like the Sear of old
  Can see the helpers God has sent,
And how life's rugged mountain side
  Is white with many an angel tent.

They hear the heralds whom our Lord
  Sends down His pathway to prepare;
And light from others hidden, shines
  On their high place of faith and prayer.

—Whittier.

Lord make my heart a place where angels sing!
  For surely thoughts low-breathed by Thee
Are angels gliding near on noiseless wing;
  And where a house they see

Swept clean, and garnished with adoring joy,
  They enter in and dwell,
  And teach the heart to swell
With heavenly melody, their own untired employ.

—Keble.

A sound of music, such as they might deem
The song of spirits, that would sometimes sail
Close to their ear, a deep, delicious strain

* * * * * * *

The sun was slowly sinking to the west,
  Pavilioned with a thousand glorious dyes;
The turtle-doves were winging to the nest
  Along the mountain's soft declivities;
The fresher breath of flowers began to rise,
  Like incense, to that sweet departing sun;
Faint as the hum of bees the city's cries:
  A moment, and the lingering disk was gone;
Then were the angels' tasks on earth's dim orbit done.

—George Crowly.

RELIGION A LIVE COAL.

May 11.

As for the likeness of the living creatures, this appearance was like burning coals of fire, and like the appearance of lamps: and it went up and down the living creatures.
—Ezekiel 1:13.

THE seraphim are fiery beings, burning with the fires of love, and hence burning messengers of a burning love. Yet with all the seraph's purity, and though he was burning himself with love and glory, yet he was not worthy one of the coals of fire kindled by God to purge away sin, burning upon heaven's sacrificial altar. Religion is a live coal—it is life, not a body; a life, not forms; a living, burning love. Do you love Jesus? The seraph with the tongs took a live coal from the altar. Fire is the most inexplicable, the profoundest symbol and part in the annals of the universal cosmos. Let God but unstable His fiery horses, and they will paw the mountains into cinders; but even then, hitched to the car of redemption, would roll us up to God.
—Watson.

There were the cherubim instinct with eyes;
And there the crowned elders on their thrones,
Encircling with a band of starry light
The everlasting throne of God; and round,
Wave after wave, myriads of flaming ones
From mightiest potentates and 'mid degrees,
Unto the least of the angelic choirs.
—Anonymous.

He sent no angel to our race,
Of higher or of lower place,
But wore the robe of human frame,
And He Himself to this world came.
—William H. Gladstone.

GRADATIONS IN HEAVEN.

May 12.

Then I looked, and behold in the firmament that was above the head of the cherubim there appeared, over them as it were, a sapphire stone, as the appearance of the likeness of a throne.—Ezekiel 10:1.

THERE is a difference between the seraphim and the cherubim. In Isaiah 6 is the only place in the Bible where the seraph is mentioned. Angels in various offices are frequently spoken of, and the cherubim carry the throne in Ezekiel's vision, but nearest to the Divine person and glory stand seraphs. The word seraphim means literally "burning ones." All afire, they stand unconsumed in the fires of God's glory. We do not know that they are the highest order in the ranks of heaven, but we think so. Some of the Rabbis say that the seraphim love most, and the cherubim know most. If this is the difference between these two orders, then the seraphim are higher than the cherubim. The Bible reveals nothing more clearly than that there are gradations in the ranks of heaven's magnificent hierarchy. —Muncey.

The helmed cherubim and sworded seraphim,
As seen in glittering ranks with wings displayed,
Harping in loud and solemn choir
With inexpressive notes to heaven's born heir.

—Milton.

Sing the Doers of the Word
  Whom angel wings have fanned
And filled with love and joy unheard
  To scatter through the land.

—Anonymous.

May 13.

And the sound of the cherubim's wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.—Ezekiel 10:5.

THE cherubim were ideal creatures, intended to represent the perfections of the Godhead, as exhibited in the highest forms of animated being and with more completeness than possessed by any other creature existing. —Fairburn.

We may observe that the idea of winged human figures was not peculiar to the Hebrews. The wings imply deification for speed and ease of motion stand, in man's imagination, among the most prominent tokens of divinity.

—Dr. William Smith.

Infinitely more beautiful and consistent are the nondescript wings which the early painters gave their angels: large—so large that when the glorious creature is at rest, they drop from the shoulders to the ground; with long, slender features, eyes sometimes like the peacock's train, he dropped with gold like the pheasant's bread tinted with "colors dipp'd in heaven" — they are really angel wings, not bird wings. —Mrs. Jameson.

The angels do the will of God willingly and cheerfully, and therefore they are described to be winged to show that they fly about it. —Hopkins.

Cherubim with clasping wings,
  Ever about us be,
And, happiest of God's happy things,
  There's love for you and me!

—Gerald Massey.

And in the sweeping of the wing, your ear
  The passage of the angel's wings will hear,
And on the lichen-crushed leads above
  The rustle of the eternal rain of Love.

—Matthew Arnold.

If the Celestials daily fly
With messages on missions high,
And float, our masts and turrets nigh,
  Conversing on heaven's great intents;
What wonder hints of coming things,
Whereto man's hope and yearning clings,
Should drop like feathers from their wings
  And give us vague presentiments.

—Jean Ingelow.

CHERUBIM AND SERAPHIM.

May 14.

And the cherubim were lifted up. This is the living creature that I saw by the river Chebar.—Ezekiel 10:15.

CHERUBIM. By this name are denoted the winged creatures, which, in the religious symbolism of the Old Testament, are not infrequently mentioned as attending upon the Most High, and as possessed of certain sacred duties in the court of the heavenly beings that surround the throne of God. What the Hebrew conception of a cherub was does not appear at all certain. And if, as seems most probable, both name and thing were derived from a primitive stage of religious thought. In the Old Testament we find references to the cherubim (1) in the Israelite version of primitive myth; (2) in early Hebrew poetry; (3) in apocalyptic vision; and (4) in the descriptions of the furniture and adornments of the ark, the tabernacle, and the temple. The function of the cherubim in Genesis 3:24 is to guard the approach to the sacred tree. The number of the cherubim appointed for this duty is not mentioned; nor is it stated, as is really supposed, that each of the cherubim bore in his hand a flaming sword. We are only told that a sword with darting flames was entrusted to them.

—Scriberner's B. D.

Angels and Archangels
May have gathered there;
Cherubim and Seraphim
Throng'd the air.

—Christina Rossetti.

Higher and higher still,
More lofty statures fill
The jasper-courts of the everlasting dwelling;
Cherubim and seraph pace
The illimitable space,
While sleep the folded plumes from their white shoulders swelling

—Mrs. Hart Milman.

May 15.

This is the living creature that I saw under the God of Israel by the river Chebar; and I knew that they were the cherubim.—Ezekiel 10:20.

SPIRITS of knowledge, of "The Kerubiim," as the Mussulmans call them, are often joined indiscriminately with the Asrafil or Seraphim, under one common name of Azazil, by which all spirits who approach near the throne of Alla are designated. There appears to be, among writers of the East, as well as among the Orientals themselves, considerable indecision with regard to the respective claims of Seraphim and Cherubim to the highest rank in the celestial hierarchy. The derivation which Hyde assigns to the word Cherub seems to determine the precedence in favor of that order of spirits: "Cherubim, i. e., Propinqui Angeli." Al Beidawi, too, one of the commentators of the Koran, on that passage, "the angels, who bear the throne, and those who stand about it," says: "These are the Cherubim, the highest order of angels." On the other hand, we have seen, in a preceding note, that the Syrians place the sphere in which the seraphs dwell at the very summit of all the celestial systems.

Who was the second spirit? he
  With proud front and piercing glance,
  Who seemed, when viewing heaven's expanse,
As though his far-sent eye could see
On, on into th' Immensity
  Behind the veils of that blue sky,
  Where Alla's grandest secrets lie?—
His wings, the while, though day was gone,
  Flashing with many a various hue
Of light they from themselves alone,
  Instinct with Eden's brightness, drew.
'Twas Rubi—once among the prime
  And flower of those bright creatures, named
Spirits of Knowledge, who o'er Time
  And Space and Thought an empire claimed,
Second alone to Him, whose light
Was even to theirs, as day to night;
  'Twixt whom and them was distance far
And wide as would the journey be
  To reach from any island star
The vague shores of Infinity.

—Thomas Moore.

May 16.

Nebuchadnezzar spake and said: Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him.
—Daniel 3:38.

JOAN OF ARC heard these Voices long before she spoke of them to her mother. A flood of dazzling, heavenly light gave warning to her of their approach. Sometimes these Voices impressed on her wisdom, piety and purity; sometimes they pictured the wounds of France and the groans of her unfortunate people. One day, at noon, alone in the garden, under the shadow of the Church wall, she distinctly heard a male voice which called her by name and said: "Joan, arise; go to the succor of the Dauphin; restore to him the Kingdom of France." The heavenly brilliance was so dazzling, the voice so distinct, and the command so imperative, that she fell on her knees, and pleaded: "How shall I do it, for I am only a poor girl, who knows neither how to ride nor to lead soldiers?" The voice would hear no excuses. * * * This first vision made Joan tremble and weep tears of anguish, but she still kept it a secret between herself and the angels. —Lamartine.

An angel's is a fine, tender, kind heart. As if we could find a man who had a heart sweet all through, and a gentle will; without subtlety, yet of sound reason; at once wise and simple. He who has seen such a heart has colors wherewith he may picture to himself what an angel is. They are without pride; they despise not us human creatures for our misery. Our dying, sinning and suffering is to them a sorrow of heart. —Luther.

Angels see us though we see them not, they hear us though we hear them not; let it not be that they love us though we love them not. Whether we love them or not, and even whether we love God or not, they love us so long as God loves us; because they are lovely, that is, lovelike; and we know who it is whose name is Love. —Christina Rossetti.

It is a great thought on this subject, that the human race furnishes but a small part of the holy ministries of this world. The ministry of angels probably swells what we call minorities to secret majorities. "Are they not all ministering spirits?" Invisible multitudes probably fill the air with their busy pinions in service to the right —Prof. Phelps.

Not always shall the slave uplift
  His heavy hands to heaven in vain.
God's angel, like the good St. Mark,
  Comes shining down to break his chain.

O weary ones! ye may not see
  Your helpers in their downward flight,
Nor hear the sound of silver wings
  Slow beating through the hush of night!

—Whittier.

MINISTERS OF GRACE DEFEND US.

May 17.

My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me.—Daniel 6:22.

WHATEVER assistance God gives to man by men, the same, and frequently in a higher degree, He gives to them by angels. Does He administer to us by men, light, when we are in darkness? joy, when we are in heaviness? deliverance, when we are in danger? ease and health, when we are sick or in pain? It cannot be doubted that He frequently conveys the same blessings by the ministry of angels: not so sensibly, indeed, but full as effectually, though the messengers are not seen. Does He frequently deliver us by means of men from the violence and subtlety of our enemies? Many times He works the same deliverance by those invisible agents. These shut the mouths of the human lions, so that they have no power to hurt us. And frequently the angels join with our human friends (although neither we nor they are sensible of it), giving them wisdom, courage, or strength, without which all their labor for us would be unsuccessful. Thus do angels minister, in numberless instances, to the heirs of salvation.

—Wesley.

And where yon lions glare, preserve from fear,
Attracts a glittering angel from his sphere.

—John M. Leavitt.

Angels and ministers of grace defend us.

—Shakespeare.

While Daniel lay beneath the lion's paws,
An angel shut the death gates of their jaws,
Which ere his headlong foes had reach'd the floor,
Crush'd all their bones, and revell'd in their gore.

—Montgomery.

Portaels

FLIGHT INTO EGYPT

(See page 248)

J. Greve

AFTER THE FLIGHT INTO EGYPT

(See page 249)

May 18.

And I heard a man's voice between the banks of the Ulai, which called and said: Gabriel, make this man to understand the vision.—Daniel 8:16.

THE meaning of the name Gabriel is "Hero of God," or "Mighty One of God." In the canonical books, only two of the heavenly ones are mentioned by name, Gabriel (Luke 1:19, 26; Daniel 8:16 and 9:21), and Michael, which signifies "Who is like God?" (Jude 9; Rev. 12:7; and in Dan. 10:13, 21; 12:1). Of these two blessed spirits whose names are revealed to us in the Word of God, their appointed work seems to be in connection with the human race and its enemies. Gabriel is the special messenger of good news. He comes to Daniel, and tells him of the restoration of Jerusalem; to Zacharias, and announces the birth of his son; to Mary of Nazareth, and foretells. Michael, on the other hand, appears as the warrior of God. In the book of Daniel he wars with the enemies of the people of the Lord; in Jude and in the Revelation of St. John, he is the victorious antagonist of Satan, the enemy of the Eternal. The Jews have a striking saying, that Gabriel flies with two wings, but Michael with only one; so God is swift in sending angels of peace and joy, of which blessed company the archangel Gabriel is the representative, while the messengers of His wrath and punishment, among whom Michael holds a chief place, come slowly. —P. C.

Not Gabriel asks the reason why,
  Nor God the reason gives;
Nor does the favorite angel pry
  Between the folded leaves.

—Watts.

"Angel, there are no vacant thrones in Heaven
To suit thy bitter words. Glory and life
Fulfill their own depletions; and if God
Sigh'd you far from Him, His next breath drew in
A compensative splendor up the skies,
Flushing the starry arteries."

—Elizabeth Barrett Browning.

May 19.

Yes, while I was speaking in prayer, even the man Gabriel whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.—Daniel 9:21.

THE Archangel Gabriel is mentioned by name but twice in the Old Testament—in Daniel 8:16 and 9:21. It is believed to have been Gabriel who fought with the Angel of the Kingdom of Persia for twenty-one days, when Michael came to his relief; and Gabriel again visited Daniel to strengthen him and explain "that which is noted in the Scripture truth." Gabriel's contest with the Angel of Persia is a subject which offers unusual opportunities in its artistic representation by the great painters of religious subjects. Gabriel is reverenced by the Jews as the chief of the angelic guards, and the keeper of the celestial treasury. The Mohammedans regard him as their patron saint. Lord says: "Mohammed, while absorbed in a reverie, a form of divine beauty, in a flood of light, appeared to him, and in the name of the Almighty said: 'O Mohammed! of a truth thou art a prophet of God, and I am His angel Gabriel!'" "This," says Carlyle, "is the soul of Islam." Thus he is important in the faith and legends of Christians, Jews, and Mohammedans alike. Milton may have had the Jewish tradition in mind when he represented Gabriel as the guardian of Paradise.

—Clara Erskine Clement.

Between these rocky pillars Gabriel sat
Chief of the angelic guards, awaiting night.

—Milton.

God spoke to Gabriel, the messenger
Of mildest death that draws the parting life
Gently, as when a little rosy child
Lifts up its lips from off the bowl of milk
And so draws forth a curl that dipped its gold
In the soft white—thus Gabriel draws the soul.

—George Eliot.

MICHAEL—"LIKE UNTO GOD."

May 20.

But lo! Michael, one of the chief princes, came to help me.—Daniel 10:13.

MICHAEL (like unto God) is the captain-general and leader of the heavenly host; the protector of the Hebrew nation, and the conqueror of the hosts of hell; the Lord and guardian of souls, and the patron saint and prince of the church militant. His attributes are the scepter, the sword, and the scales. The archangel Michael is reverenced as the first and mightiest of all created beings. It is believed that he will be privileged to exalt the banner of the cross on the Judgment Day, and to command the trumpet of the archangel to sound; it is on account of these offices that he is called "the Bannerer of Heaven." As Lord of Souls, it is taught that St. Michael conducted the spirits of the just to heaven, and even cared for their bodies in some instances.

—Clara Erskine Clement.

The term "archangel" occurs but twice in the New Testament, and in both instances it is used in the singular number—1 Thess. 4:16; Jude 9. Thus the term is evidently restricted to one person, called (Jude 9) "Michael," who, in Dan. 10:13 and 12:1, is called "one of the chief princes," and "the great prince," and in Rev. 12:7, is said to have fought with his angels against the dragon and his angels. —Hodge.

On the foughten field,
Michael and his angels prevalent,
Encamping placed in guard their watches round.

—Milton.

Hail, bright Archangel! Prince of Heaven!
Spirit divinely strong!
To whose rare merit hath been given
To head the angelic throng!

Our vile-world-frozen hearts bedew
With thy celestial flame,
And burn our spirits through and through
With zeal for Jesus' name.

O trumpet-tongued! O beautiful!
O force of the Most High!
The blessed of the earth look dull
Beside thy majesty.

Praise to the Three, whose love designed
Thee champion of the Lord,
Who first conceived thee in His mind
And made thee with His Word;

Who stooped from nothingness to raise
A life like thine so high,
Beauty and being that should praise
His love eternally!

—F. W. Faber.

May 21.

But I will show thee that which is noted in the Scripture of truth; and there is nothing that holdeth with me in these things but Michael your prince.—Daniel 10:21.

BUT with respect to the true angels, the faithful followers of Orormasdes, who preserved unchanged the purity they derived from the hands of their master, it was evidently impossible to paint them in colors sufficiently dazzling. In their appearance they were depicted light, radiant, and beautiful; in their ministry, they were always benevolent to man,—the messengers of good (or, if sometimes the ministers of divine wrath, fulfilling their mission with sorrow and with pity). Even the Archangel Michael (His Brightness, as Byron calls him), the conqueror of the Prince of Darkness himself, and the strictest soldier of the heavenly legions, is represented by poets and by painters as pre-eminently beautiful, with nothing harsh, nothing repulsive in his form and features, but downy and beardless as eternal youth.

"Michael," writes Dr. Pussey, "is a sort of watchword or challenge to all idolatry: Who is like God?" He fought against the Prince of Darkness, and his mission seems to have been to carry out the Divine decrees. Volumes upon volumes have been written by learned men in past centuries upon the subject of the Holy Angels, and the obedience, order, and positions of the angels are taught in the collect for St. Michael's Day as a matter of express doctrine. In God's household all are given their exact place, their special work, and individual responsibility.

—From author of "Gabriel the Archangel."

It is difficult to clothe in adequate language the divine attributes with which painting and poetry have invested this illustrious archangel. Jews and Christians are agreed in giving him the pre-eminence over all created spirits. All the might, the majesty, the radiance of Thrones, Dominations, Princedoms, Virtues, Powers, are centered in him. In him God put forth His strength when He exalted him chief over the celestial host, when angels warred with angels in heaven; and in him God showed

forth His Glory when He made him conqueror over the power of sin, and "over the great dragon that deceived the world."

—Mrs. Jameson.

My white archangel, with thy steadfast eyes,
Thy firm, close lips, not made for human sighs
Or smiles, or kisses sweet, or bitter cries,
But for divine exhorting, holy song,
And righteous counsel, bold from seraph tongue,—
Beautiful angel, strong as thou art, wise and strong!
With looks like thine, O Michael, strong and wise,
My white archangel, with the steadfast eyes.

—Anna Maria Mulsch.

ST. MICHAEL'S LITANY.

May 22.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people.—Daniel 12:1.

BEYOND the Brittany coast, enisled in its shallow bay, rises the Mount of Saint Michael, proudly bearing upon its crest what Vaubon calls "earth's most astonishing building." Into blue heaven soar the brown walls that were laid in the eleventh century, half church of God, half fortress " 'gainst the foe." The tiny houses of the hamlet cling like swallows' nests to the cliff below. To crown the restored tower of the magnificent abbey, the sculptor Fremiet has just finished—1901—a colossal statue of the archangel Michael in silver armor dight, with a halo of stars about his helmeted head. For one of the greatest living artists, as Fremiet unquestionably is, to represent an angel according to the legends of the church, is a rare thing. Its rarity emphasizes the difference between old and modern art. The inhabitants of the little hamlet still chant in their little church St. Michael's litany:

"O holy Michael, who curest souls on the pains of death, pray for us!
O puissant Prince Michael, leader of the armies of God, pray for us!
O Michael, who overcomest the Evil One,
O Standard-bearer of the Holy Trinity,
O Bulwark of the orthodox, pray for us!"

—Isabel McDougal.

And the angels of God will thank you
And bend from their thrones of light,
To tell you that Heaven rejoices
At the deed you have done to-night.

—Adelaide A. Proctor.

EMBASSIES OF JOY.

May 23.

Yea, he had power over the angel and prevailed; he wept and made supplication unto him; he found him in Bethel, and there he spoke with us.—Hosea 12:4.

I BELIEVE that what Jacob sees at Bethel is still taking place in a mystical way. The ladder of Christ's mediation rests upon the earth; the top of it is reaching to the heavens; and without intermission, the angels of God are ascending and descending upon it in the missions of watchfulness and love in our behalf. The Bible gives us a description of God's dealings with the world during thousands of years; and we are, by many incidental expressions, reminded of the intense solicitude which angels feel in what is going on, not in heaven merely, but on the earth also. These missions of angels are not to be looked upon by us as banishments from heaven, enforced upon them by Him who is Lord both of angels and of men. They are, on the contrary, willing embassies of joy.

My listening angel heard the prayer,
  And calmly smiling, said:
"If I but touch thy silver hair,
  Thy hasty wish had sped."

—Oliver Wendell Holmes.

Crown Him the Lord of Love!
  Behold His hands and side,—
Rich wounds, yet visible above,
  In beauty glorified.
No angel in the sky
  Can fully bear that sight,
But downward bends his wondering eye
  On mysteries so bright.

—Matthew Bridges.

May 24.

Then said I: O my Lord, what are these? And the angel that talked with me said unto me: I will show thee what these be.—Zechariah 1:9.

THAT there lives in the presence of God a vast assembly, myriads upon myriads of spiritual beings, higher than we, but infinitely removed from God, mighty in strength, doers of His Word, who ceaselessly bless and praise God; wise, also, to whom He gives charge to guard His own in all their ways, ascending and descending to and from heaven and earth, and who variously minister to men, most often invisibly. All these angels are interested in us and in our well being. They are present with God, witnessing the trials of our race. Their love for man is indicated by the charge given to them when they are set to destroy the guilty in Jerusalem: "Let not your eye spare, neither have pity." There is a distinction, or gradation of ranks, among the members of the heavenly host—cherubim, seraphim, archangels, principalities, powers. —Pussey.

Our beautiful bird of light hath fled:
Awhile she sat with folded wings,
Sang round us a few hoverings,
Then straightway into glory sped:
And white-winged angels nurture her,
With heaven's white radiance robed and crowned.
—Gerald Massey.

Upon the shore stood the Celestial Pilot,
Beatitude seemed written in his face,
And more than a hundred spirits sat within.
—Longfellow.

May 25.

And they answered the Angel of the Lord that stood among the myrtle trees, and said: We have walked to and fro through the earth and behold, all the earth sitteth still, and is at rest.—Zechariah 1:11.

OF ANGELS we are not to consider only what they are and do in regard of their own being, but that also which concerneth them as they are linked into a kind of corporation amongst themselves, and of society or fellowship with men. Consider angels each of them severally in himself, and their law is that which the prophet David mentioneth: "All ye his angels praise him." Consider the angels of God as associated, and their law is that which disposeth them as an army, one in order and degree above another. Consider finally the angels as having with us that communion which the Apostle to the Hebrews noteth, and in regard whereof angels have not disdained to profess themselves our "fellow-servants;" hence there springeth up a third law, which bindeth them to works of ministerial employment. Every one of which, their several functions are by them performed with joy.

—Hooker.

God called the nearest angels who dwell with Him above;
The tenderest one was Pity, the dearest one was Love.
"Arise," he said, "my angels! a wail of woe and sin
Steals through the gates of heaven, and saddens all within.
My harps take up the mournful strain that from a lost world swells,
The smoke of torment clouds the light and blights the asphodels.
Fly downward to that under world, and on its souls of pain
Let Love drop smiles like sunshine, and Pity tears like rain."

—Whittier.

May good angels with evangels
  Glad our slumbers by one gleam
Of their covering white wings, hovering
  Down the ladder of our dream—
  Hardest pillow soft will seem.

—Gerald Massey.

Hark! as my lingering footsteps slow retire,
  Some spirit of the air has waked thy string.
'Tis now a seraph bold, with touch of fire,
  'Tis now the brush of Folly's frolic wing
Receding now the dying, numbers sing.

—Anonymous.

May 26.

Then the Angel of the Lord answered and said: O Lord of hosts, how long wilt thou not have mercy on Jerusalem?—Zechariah 1:12.

OF THE office of angels in heaven we have only vague, prophetic glimpses which show us nothing but a never-ceasing adoration, proceeding from the vision of God, through the "perfect love, which casteth out fear." Their office toward man is more fully described to us. Angels are represented as being agents of God's Providence, natural and supernatural, to the body and to the soul. In the subsequent history, that of a chosen nation, the angels are represented more as ministers of wrath and mercy, messengers of a King rather than common children of the One Father. It is, moreover, to be observed, that the records of their appearance belong especially to two periods, that of the Judges and that of the Captivity, which were transition periods of Israelitish history; the former one destitute of direct revelation or prophetic guidance; the latter one of special trial and unusual contact with heathenism. —Dr. William Smith.

Two unveiled faces full of joy looked upward to the Throne,
Four white wings folded at the feet of Him who sat thereon!
And deeper than the sound of seas, more soft than falling flake,
Amidst the hush of wing and song, the Voice Eternal spake:
"Welcome, my angels! ye have brought a holier joy to heaven,
Henceforth its sweetest song shall be the Song of Sin Forgiven."

—Whittier.

And I have walked with angels unawares
And upward mounted, climbing over cares
A little nearer to the home above.

—Gerald Massey.

May 27.

And the Lord answered the angel that talked with me with good words and comfortable words.—Zechariah 1:13.

IN REGARD to the practical uses of the doctrine of angels, it gives us a new sense of the greatness of the Divine resources, and of God's grace in our creation, to think of the multitude of unfallen intelligences who executed the Divine purposes before man appeared. It strengthens our faith in God's providential care to know that spirits of so high rank are deputed to minister to creatures who are environed with temptations and are conscious of sin. It teaches us humility, that beings of so much greater knowledge and power than ours should gladly perform these unnoticed services, in behalf of those whose only claim upon them is that they are children of the same common Father. It helps us in the struggle against sin to learn that these messengers of God are near, to mark our wrong-doing if we fall, and to sustain us if we resist temptation. It enlarges our conceptions of the dignity of our own being, and of the boundless possibilities of our future existence, to remember these forms of typical innocence and love, that praise and serve God unceasingly in heaven.

—Strong.

O faint hearts, what consolation
For us here below!
That angelic ministration
Guides us where we go.

—J. F. Waller.

O Mother, a beautiful angel,
In a radiance of white,
Came floating softly beside me,
And stood by my bed last night.

O Mother, his face was so lovely,
His presence like sunshine seemed;
I trembled for fear I should waken
To find I had only dreamed.

The beautiful, beautiful angel
Spoke sweetly in accents of love;
"Be ready, my darling, I'm coming
To take thee to Jesus above."

* * * * * *

—Anonymous.

May 28.

And the angel that communed with me said unto me: Cry thou, saying: Thus saith the Lord of hosts: I am jealous for Jerusalem and for Zion with a great jealousy.
—Zechariah 1:14.

THE angels are an order of spiritual beings, attendants and messengers of God, usually spoken of as employed by Him in ordering the affairs of the universe, and particularly of mankind. They are commonly regarded as bodiless intelligences, but in the Bible are frequently represented as appearing to sight in human form, and speaking and acting as men.

—Century Dictionary.

The obedience of angels is cheerful, not extorted from them by violent constraints of fear or of suffering; but it is their eternal delight, and their service is their felicity.

—Bishop Hopkins.

O you that speak the language of angels, and should indeed be angels amongst us. —Dekker.

Angels bright and angels fair,
Chanting their songs of beauty rare,
Night and sin are never known
Near the Lord's resplendent throne.

—Augustus L. Janson.

We are not angels, but we may
Down in life's corner kneel,
And multiply sweet acts of love
And murmur what we feel.

—Horatius Bonar, D. D.

How can that eye, with inspiration beaming,
Wear yet so deep a look? O child of song!
Is not the music-land a world of dreaming,
Where forms of sad, bewildering beauty throng?

Say by what strain, through endless ether swelling,
Thou hast drawn down those wonders from the skies?
Bright angels! even such as left of you their dwelling
For the deep cedar-shades of Paradise!

Angels bear up those breathings of devotion,
Wherein the currents of thy heart gush free;
Therefore no world of sad and vain emotion
Is the Angel—haunted music—land for thee.

—Felicia Dorothea Hemans.

ANGEL COMPANIONSHIP.

May 29.

And I said unto the angel that talked with me: What be these?—Zechariah 1:19.

THE angels speak one to another. The Scripture uses the same word of their conversation that it does to designate human speech. The angels can speak to God. They praise His power, they extol His majesty, they beseech His clemency, they consult His wisdom. In like manner, the angels can speak to men, as the archangel Gabriel to Mary. "The Seraphim cried out one to another and said, 'Holy, holy, holy, Lord God of Sabaoth'" (Isa. 6:3). "If I should speak with the tongues of men and angels" (1 Cor. 13:1). "When Michael, the archangel, was disputing with the devil, he said: 'The Lord command thee'" (Jude 1:9). It is related in Zechariah, the angel replied to God and said: "Lord of Armies, how long wilt Thou not have mercy on Jerusalem and the cities of Judah?" In the Book of Job, Satan is introduced many times as speaking to God.

—Kennedy.

He had seen in vision a ladder, reared against the sky, and angels ascending and descending on it. Messages of reciprocated love might pass between the Father and a simple child, as the angels in the dream ascended and descended on the visionary ladder. —Rev. F. W. Robertson.

Till wondering angels were entranced to chime
With harp and choral tongue, thy strains sublime,
And bear thy soul beyond the reach of time,
Heaven's halls harmonious to adorn.
Ah, me! could I, with keen angels, scan
Celestial glories, hid from mortal man,
I'd deem this night a day supernal!
Could music, born from some far singing sphere,
Float sweetly down, and thrill my stricken ear,
I'd pray this hush night be eternal.

—Morrison Heady.

May 30.

And behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him: Run, speak to this young man.—Zechariah 2:3.

BUT besides agencies of natural powers, or providential angels, we have reason to infer that there exists in the scale of beings a series of created intelligent powers, who are angels, inasmuch as they are occasionally agents, from God, towards mankind. These in capacity and dignity are vastly superior to ourselves; indeed, they are so much our superiors, that in order to render them in any degree comprehensible by us their nature, office, etc., are illustrated by being compared to what occurs among mankind. Thus, if a human prince have his attendants, his servants, his guards, this circumstance is taken advantage of, and is employed to illustrate the nature of celestial angels; and to this effect, by way of similitude, and condescending to the conception of humanity, angels are represented as attendants, servants of God. We know that God needs no attendants to perform His commands, being omnipresent; but being Himself likened to a great King, his angels are compared to courtiers and ministers, subordinate to Him, and employed in His service. It cannot be said: God does not need angels, therefore angels do not exist; for God does not need man, yet man exists.

—Edward Robinson, D. D.

Thither God will send His winged messengers
On errands of supernal grace.

—Milton.

There are three angel sisters
  That haunt the open sea,
Three loving, life-like sisters
  Though different they may be.

But of all the angel sisters
  Who haunt the open sea,
The fondest and the fairest
  Sweet Saint Charity for me.

She hath no star nor anchor,
  Nor lofty look hath she,
But of all the angel sisters
  Sweet Saint Charity for me!

—T. D. McGee.

May 31.

And he shewed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to resist him.—Zechariah 3:1.

IN Jud. 9, and 2 Peter 2:11, we are told that: "Michael, the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, 'The Lord rebuke thee.'" The allusion seems to be a Jewish legend attached to Deut. 34:6. The Targum of Jonathan attributes the burial of Moses to the hands of the angels of God, and particularly of the archangel Michael, as the guardian of Israel. Later tradition set forth how Satan disputed the burial, claiming for himself the dead body, because of the blood of the Egyptian which was on Moses' hands. The reply of Michael is evidently taken from Zach. 3:1, where, on Satan's "resisting" Joshua the high priest, because of the filthy garments of this iniquity, "the angel of Jehovah" said unto Satan, "Jehovah rebuke thee, O Satan! Is not this a brand plucked from the burning?" The spirit of the answer is the reference to God's mercy alone for our justification, and the leaving of all vengeance and rebuke to Him; and in this spirit it is quoted by the Apostle.

—Dr. William Smith.

Angels our march oppose,
  Who still in strength excel
Our secret, sworn, eternal foes,
  Countless, invisible. —Charles Wesley.

Ever round Thy glorious throne,
Where Thou sittest, Lord! alone,
Veiled in light and clothed in love,
Bright adoring angels move.

They to do Thy bidding wait,
Honoring Thine awful slate:
Watchful eyes and folded wings
Circle Thee, the King of Kings.

From the world's remotest prime,
Since the earliest hours of time,
Thou to man hast let them bear
Proof of Thy undying care.

Eager for the sweet employ,
Even in the midst of joy,
Never so supremely blest,
As when succoring the distrest. —Dr. J. S. B. Monsell.

Deger

ANGEL OF THE RESURRECTION

(See page 269)

L. Loffitz

ASSUMPTION OF THE VIRGIN

(See page 260)

BOOK VI.

June.

June.

THE CREATION OF MAN.

June 1.

Now Joshua was clothed with filthy garments, and stood before the angel.
—Zechariah 3:3.

THE Talmud asserts that when God was about to create men, having previously created innumerable hosts of angels, and divided them in various orders (which are afterwards, by some of the system-manufacturers, reduced to nine), He sent three angels —Gabriel, Michael, Raphael, and another—to the earth, to gather certain portion of it, in order that it might be made into man; that these angels refused to do this, because the earth predicted to them that the creature who should be thus made would be rebellious against God. At last God sent another angel, who brought the earth that was afterwards formed into Adam; and when he was made, God called upon all the angelic intelligences to bow down and do reverence to the being which had been thus created. That Satan, together with one-third of the host of heaven, refused to do so; and in consequence of this, God cast him and those who sided with him out of heaven. "Michael, the prince of the people" (as he is called in Scripture), was proclaimed the leader of the angels who "kept their first estate," and he immediately announced war and carried it into execution against Satan and his hosts, which war is continued to the present time.
—Echoes of the Universe.

Not mine to guess what shapes those angels wore,
Not tell what voice they spoke, nor with what grace
They brought the dear love down that evermore
Makes lowliest souls its best abiding place.
—Margaret E. Sangster.

June 2.

So they set a fair mitre upon his head, and clothed him with garments. And the Angel of the Lord stood by.—Zechariah 3:5.

A BEAUTIFUL legend says that one day the angel of the flowers, the angel whose charge it is to care for the adorning of the flowers, lay and slept beneath the shade of a rose-bush. Awakening from his sweet repose refreshed, he whispered to the rose:

"O fondest object of my care,
Still fairest found where all are fair,
For the sweet shade thou gavest me
Ask what thou wilt, 'tis granted thee."

The rose requested that another grace might be given it. The angel thought in silence what grace there was in all his gifts and adornments which the rose had not already. Then he threw a veil of moss over the queen of the flowers, and a moss-rose hung its head before him, most beautiful of all roses. For the Christian, the grace of gentleness is the crown of all loveliness.

—J. R. Miller, D. D.

The flowers are the alphabet of the angels whereby
They write on hills and fields mysterious truth.

—Anonymous.

The angel of the flowers one day,
Beneath a rose-tree sleeping lay,—
That spirit to whose charge is given
To bathe young buds in dews of heaven.
Awaking from his light repose,
The angel whispered to the rose:
"O fondest object of my care,
Still fairest found, where all is fair;
For the sweet shade thou givest me
Ask what thou wilt, 'tis granted thee."
"Then," said the rose, with deepened glow,
"On me another grace bestow."
The spirit paused in silent thought,—
What grace was there the flower had not?
'Twas but a moment,—o'er the rose

A veil of moss the angel throws;
And, robed in nature's simplest meed,
Could there a flower that rose exceed.

—Krummacher.

The angel of the Lord took the flowers
Out of His garden—pure and passionate joys
That no sunblasts, and no base worm destroys,
He found like sweet red roses in the bowers;
And patient loves that through the silent hours,
Fair as white lilies, grow apart from noise;
Themselves on the still air, drinking the showers
And sunbeams; hopes that caught the sunny hue
Of heaven's azure;—but he gathered most
Of that which men call Failure; where he trod,
Its thorny strength sprang into life anew.
"Flowers," he said shall crown the heavenly host,
But only thorns are worthy of a God.

—A. Matheson.

There is a universal faith with men,
That flowers that come the harbingers of Spring,
The pride of Summer, or the jewelry
That Autumn hangs upon her faded charms,
Are but an alphabet which angels use
To bear a mystic language to our souls.

* * * * * * *

The water-lily with its roots in earth
Breaks through its crystal bed, and leaning down
Bends on the wave. The spiritual angels
See in it there "Humility in Truth,"
For water corresponds to natural truth.
The lily, as it were, looks down and sees
The heavens reflected from the bright, smooth water;
And the celestial angels there see "Faith"
By correspondence. The whole floral world
Is eloquent with voices such as these,
And they are truly uttered. Should I live,
I will unfold this language. That the young,
The beautiful, the innocent, may trace
Their sweet affections in the blooming flowers,
And learn the reason why their hearts delight
Is moved and cherished by them.

—Refus Dawes.

June 3.

And the Angel of the Lord protested unto Joshua, saying: Thus saith the Lord of hosts.—Zechariah 3:6.

SWEDENBORG disdains the role of poet; he did not invent, he saw! Angels to him were daily visitors. He insisted that all angels were from the human race—perfected, purified, enlightened men and women. He was surely happily inspired when he divided the angels of heaven into two great hierarchies, the celestial and the spiritual; the former being those who arrive at truth by love simply and immediately. They greatly excel the spiritual angels in dignity, who arrive only mediately through the intellect, proceeding from faith to love. Happier are those who know by affection, who will to act because they first love! "To the celestial angels the Lord appears as a sun, to the spiritual as a moon;" to the former as heat, to the latter as light only.

Swedenborg tells us of angelic occupations in the spiritual world. How it was given him once to die, and for hours he felt the presence of two angels sitting by his head and conversing with him by looking into his face. He tells us how he saw mothers, who had died leaving infants behind, given by the Lord the infants of mothers still on earth to nurture in grace and intelligence. When he visited the hells, powerful angels wreathed themselves into a glorious tube through which he penetrated safely into the innermost realms of the lost.

Blake, like Swedenborg, had open vision. He was seer first and painter afterwards. "When the sun rises do you not see a round disc of fire somewhat like a guinea? Oh! no, no! I see an innumerable company of the heavenly host crying, 'Holy, holy, holy, is the Lord God Almighty!'" After his intense imaginings all other angelic visions seem unreal and theatrical. His alone are convincing. His page from the Book of Job, where with interlaced arms and wings "the morning stars sing together, and all the sons of God shout for joy," is, perhaps, the best known. In our National Gallery is a pen-and-ink drawing of David's dream, Dantesque in its vehemence and fervid imagination. There exists

in private hands a most exquisite creation of William Blake's, "The Infant Jesus Praying to His Father." Kneeling on a spacious bed is the tiny Child at his act of ineffable piety, around are grouped mighty winged seraphs in awestruck adoration. It is one of those unsurpassable strokes of consummate art that defy description.

—From Essays on "Angels in Art and Poetry."

The angel's flashing eyes were on the vault,
That now with lamps of diamonds all was hung;
His mighty wings like tissues heavenly-wrought,
Upon the bosom of the air were hung.
The solemn hymn's last harmonies were sung,
The sun was crouching on the distant zone;
"Farewell," was breathing on the angel's tongue.

—George Croly.

June 4.

And the angel that talked with me came again, and walked with me, as a man that is wakened out of his sleep, and said unto me: What seest thou?—Zechariah 4:1.

THERE is a legend of a great artist. One day he had wrought long on his picture, but was discouraged, for he could not produce on his canvas the beauty of his soul's vision. He was weary, too; and, sinking down on a stool by his easel, he fell asleep. While he slept an angel came and taking the brushes which had dropped from the tired hands, he finished the picture in a marvelous way. When we are weary and discouraged, an angel comes, and puts on our canvas the touches of beauty which our own unskilled hands cannot produce. —J. R. Miller, D. D.

When Ambrose looked up, he stood alone,
But he knew, by a sense of humbled grace,
He had talked with an angel face to face.

—J. R. Lowell.

Can angel spirits need repose
  In the full sunlight of the sky?
And can the veil of slumber close
  A cherub's bright and blazing eye?

Have seraphim a weary brow,
  A fainting heart, an aching breast?
No, for too high their pulses flow
  To languish with inglorious rest.

—Anonymous.

Are the angels never impatient
  That we are so weak and slow,
So dull to their guiding touches,
  So deaf to the whispers low
With which, entreating and urging,
  They follow us as we go?

—Susan Coolidge.

June 5.

So I answered and spoke to the angel that talked with me, saying: What are these, my Lord?—Zechariah 4:4.

ANGELS of history. See! they eat, they speak, they sing, their voices are heard by human ears, their touch is felt upon human hands, as when they led Lot and his family forth from Sodom. In short, they command material forces and achieve material results. When they appear their bodies resemble a human form, nor is there any indication in Scripture that those bodies are not real, and only assumed for the time and then laid aside. For myself, I believe that they are material, though of a form of matter of which we as yet can form no true conception, but which, some day perhaps, in the progress of a sanctified science, we shall be able to understand, if not discern. At all events, their life-history, as far as the Bible gives it, shows them united in sympathetic and harmonious service of God, with man and with all creation. —H. C. McCook, D. D.

The charge is: "To keep thee in all thy ways;" here is a limitation of the promise; that is, as long as thou keepest in the way of thy duty. They that go out of that way put themselves out of God's protection. This clause the devil left out when he quoted it to enforce a temptation, knowing how much it made against him. But observe the extent of the promise: "To keep thee in all thy ways." Even when there is no apparent danger, yet we need it, and when there is the most imminent danger, we shall have the angels' loving care; the angels are charged with them, as the servants are with the children. —Matthew Henry.

He rais'd a mortal to the skies,
She drew an angel down. —Dryden.

Angels watch the cradle nest,
In the star-lights brightened beams
Beams with splendor pure and blest,
O'er the silence of its dreams.

Slumber sweet, let angels greet,
Every thought of thine!
O baby, in the cradle nest,
Dream sweetly of joy divine. —J. P. Skelley.

June 6.

Then the angel that talked with me answered and said: Knowest thou not what these be? And I said: No, my Lord.—Zechariah 4:5.

WE CANNOT doubt that the angels know the hearts of those to whom they more immediately minister. Much less can we doubt their knowing the thoughts that are in our hearts at any particular time. What should hinder their seeing them as they arise? Not the thin veil of flesh and blood. Can these intercept the view of a spirit? Nay! Far more easily, then, and far more perfectly, than we can read a man's thoughts in his face, do these sagacious beings read our thoughts just as they rise in our hearts, inasmuch as they see the kindred spirit more clearly than we see the body. They can in a thousand ways apply to our understanding. They may assist us in our search for truth, remove many doubts and difficulties, throw light on what was before dark and obscure, and confirm us in the truth. They may warn us of evil in disguise, and place what is good in clear, strong light. They may quicken our dull affection, increase our holy hope or filial fear, and assist us more ardently to love God, who first loved us.

—Wesley.

With what ardor of affection angels engage in their heavenly mission; how unselfishly and unremittingly they labor to save man from the perdition of his evil loves and false principles.

—Rev. Chauncey Giles.

How fading are the joys we dote upon!
Like apparitions seen and gone,
ike angels' visits, short and bright—
Mortality's too weak to bear them long.

—John Norris.

June 7.

And the angel that talked with me went forth.—Zechariah 5:5.

THE denomination "angels," which runs through the Scriptures as pervadingly as the name of God Himself, before whom they stand, is used with reference to their ministerial service; as the Hebrew "Malak," and the Greek "Angelos" signify. The angels are the attendants on God and ministers of His will throughout all the ceremonies of His government. This gives them their glory and their grace. —Pope.

God created the angels, building up in them their nature, and at the same time bestowing on them His grace.

—Augustine.

The angels were not created in a weakling state, by degrees increasing and growing perfect; but in their very formation they received at the instant of creation the infusion of grace.

—St. Basil.

Meanwhile through all the vaulted space,
The organ sent its angels out;
And up and down the holy place
They fanned the cheeks of care and doubt,
And touched each worn and weary face
With beauty as their wings went by;
Then sailed afar with peaceful sweep,
And calling heavenward every eye,
Vanished into silence deep—
The earth forgotten in the sky.

—J. S. Holland.

Lord keep us safe this night secure from all our fears;
May angels guard us while we sleep, till morning light appears.

—Old Latin Hymn.

June 8.

Then said I to the angel that talked with me: Whither do these bear the ephah?
—Zechariah 5:10.

WHEN we consider the *words* of angels, how short they are, how adapted to human comprehension in their simplicity, and yet always with a deeper meaning concealed beneath the primary one. Alas! commentators for the most part have passed over these words very lightly, noticing them merely as angelic words, not pausing to weigh their inherent value. Again, all the accounts given of the appearance of angels, are characterized by the same directness and simplicity. When angels are introduced to the normal waking consciousness of men, we do not find that they are seen flying down from heaven, or that there is anything marvelous in their deportment. It is not with shapes projected by the inherent force of the human intellect, that we have to deal; it is the words and deeds of angels themselves; of separate and independent beings, in a marvelous manner no doubt, but yet in very deed and truth manifesting themselves as objective realities to man. . . . . In the collective historical books of the Old Testament, we only find the appearance of *speaking* angels recorded thrice, while in the gospel narrative we read of at least eight distinct angelic addresses, and in the Acts of the Apostles of five. —Rudolph Stier, D. D.

The transcendent dignity and overwhelming grandeur of the sublime and glorious subject of investigating the nature and attributes, the characteristics and ministrations of Holy Angels,—encompassed by the admonitory and awful silence of the Scriptures,—evidently appear to have deterred even writers of philosophic research and lofty intellectual endowments, from importing that plenitude of devotional consideration, to which, so attractive and cardinal a doctrine of divine revelation is, assuredly, entitled; to-wit,—the special ministry and appointed agency of Angelic Intelligences, in reference to the wondrous economy of Redemption, and the mighty achievements of Omnipotent purpose, in executing the moral government of the Universe.

—George Clayton.

The angels stood in the court of the King,
  And into the midst, through the open door,
Weeping came one whose broken wing
  Piteously trailed on the golden floor.

Angel was she, and woman, and dove:
  Dove and angel and womanly blent
With the virginal charm that is worshiped of love
  On the hither side of the firmament.

* * * * * * *

And the angels who dwell from sorrow remote
  Gazed on her woe as a marvelous thing:
For they wist but of pain from its echoes that float
  In the strange new songs that the ransomed sing.

"Sister," at length said a shining one,
  To whom earth's doves for a care were given,
"What hast thou done, or left undone,
  That grief through thee shall be known in heaven?"

* * * * * * * * *

—James Brinton Stevens.

June 9.

Then I answered, and said unto the angel that talked with me: What are these, my Lord?—Zechariah 6:4.

THE Archangel Raphael is esteemed as the guardian angel of the human race. He is not mentioned in the Bible, but in the apocryphal book Tobit. Representatives of St. Raphael in art are far less numerous than are those of St. Michael and St. Gabriel. They are always pleasing, and present him as a benign, sympathetic and companionable friend to those whom he serves. His symbol is habitually a pilgrim's staff; as a guardian he wears a sword, and has a small casket or vase. He wears a pilgrim's dress, has sandals on his feet, and a pilgrim bottle or wallet hangs from his belt. His flowing hair is bound with a diadem, and his beautiful face expresses the benevolence of his character and mission. Many chapels and some churches are dedicated to the Archangel Raphael, as the chief of celestial guardians. It was he who warned Adam of the danger of sin, whose language was benevolent and sympathetic as appears in Adam's farewell to the angel. —Clara Erskine Clement.

Since to part,
Go, heavenly guest, ethereal messenger,
Sent from whose sovereign goodness I adore!
Gentle to me, and a fable, hath been
Thy condescension, and shall be honor'd ever
With grateful memory. Thou to mankind
Be good and friendly still, and oft return!

—Milton.

Thou art special in thy longings
Thou art special in the crown:
Heaven wonders at thy beauty,—
'Tis a beauty of thine own.
Thou art Raphael the Healer,
Thou art Raphael the Guide,
Thou art Raphael the Comrade,
Aye at human sorrows' side.

Yet thy proper gift is gladness,
And thy nature is so sweet,

Thou art made to be the shadow
  Of the unmade Paraclete.
O Archangel of Compassion!
  Unto thee God's heart is given;
For thou lov'st the gifts of healing,
  Most of all the gifts of heaven.

O thou human-hearted seraph!
  How I long to see thy face,
Where in silver showers of beauty
  God bedews thee with His grace!
But I see thee now in spirit
  'Mid the Godhead's silent springs,
With a soft eternal sunset
  Sleeping ever on thy wings.

—Faber.

June 10.

And the angel answered and said unto me: These are the four spirits of the heavens, which fly forth from standing before the Lord of all the earth.—Zechariah 6:5.

THERE is nothing far-fetched in the figure, if we conceive that these ministers of God to the earth now take a feather from their wings, and with it give swiftness and accuracy to some dart of truth that shall pierce a hardened heart; or that they again take a feather from their wings and waft it on gentle breezes, to be used as some bright plume of victory in the cap of some struggling youth whose motto is "Excelsior;" or again, that they pluck many feathers from their wings and put them quickly together to fan coolness to some fevered brow and comfort to some suffering soul. I think that we may feel assured that the winged, heavenly, and angelic administrations, with the help and hope they bring to human hearts and homes, are "biddings and enablings" of God, by which men rise from being worms of earth to kinship with angels, by which they drop the serpentine slough and put on seraphic wings, by which they get away from the mole-life and gain the eagle's eye and eagle's pinion, by which they quit the gloom and night of earth and mount aloft with their eyes on the Sun of Glory —A. C. Courtice, D. D.

Wings are given to the angels, that the important messages they receive may be carried swiftly. Sometimes these messages are sent to us in the visions of the night; at other times in holy whisperings, and by impressions on the mind. The messages vary as much in their character as do the colors of the bird plumage of this beautiful world. Some are somber, others all aglow with brightness. —Anonymous.

The feather, whence the pen
Was shaped that traced the lives of those good men,
Dropped from an angel's wing.

—Wordsworth.

Whose noble praise
Deserves a quill pluck'd from an angel's wing.

—Dorothy Berry.

Dolci

THE ANNUNCIATION

(See page 287)

Ploeckhorst

GIFT FROM HEAVEN

(See page 283)

The pen wherewith thou dost so heavenly sing
Made a feather from an angel's wing.

—Henry Constable.

If the celestials daily fly
With messages on missions high
And float, our masts and turrets nigh,
  Conversing on Heaven's great intent;
What wonder hints of coming things,
Whereto man's hope and yearning clings,
Should drop like feathers from their wings
  And give us vague presentiments?

—Jean Ingelow.

EARTH HOVERING SPIRITS.

June 11.

And the house of David shall be as God, as the Angel of the Lord before them.
—Zechariah 12:8.

THERE is a third kind of providence, viz., that of the angels (daimonia), who are placed and ordained about the earth, as superior tenants, to observe and watch over the deeds of men.
—Plutarch.

The angels do God's will from a principle of obedience, and for us other motives than because He is pleased to impose them. They have no little interest distinct from their Master's service; and, therefore, whatever they do, they do it singly for His sake.
—Mangey.

The angels serve Thee in heaven, so may we serve Thee on the earth. For His holy angels obey Him; they do not offend Him; they do His commands through the love of Him.
—Augustine.

A very beautiful legendary interest attaches to the belief, more general in an earlier day than this, that every child has its guardian angel appointed to attend it through its pilgrimage. Why should we doubt this? —Margaret E. Sangster

Earth hovering spirits they their charge began,
The ministers of good, and guards of men;
Mantled with mists of darkening sin they glide,
And compass earth and pass on every side,
And mark with earnest vigilance of eyes,
When just deeds live, or crooked wrongs arise;
And shower the wealth of seasons from above,
Their kingly office, delegate from Jove.

—Hesiod.

June 12.

But while he thought on these things, behold the Angel of the Lord appeared unto him in a dream, saying: Joseph, thou Son of David, fear not to take unto thee Mary thy wife.—Matthew 1:20.

THE Incarnation marks a new epoch of angelic ministration. "The Angel of Jehovah," the Lord of all created angels, having now descended from heaven to earth, it was natural that His servants should continue to do Him service here. Whether to predict and glorify His worth itself, to minister to Him after His temptation and agony, or to declare His resurrection and triumphant ascension, they seem now to be indeed "ascending and descending on the Son of Man," almost as if transferring to earth the ministrations of heaven. It is clearly seen that whatever was done for men by them in earlier days was but typical of and flowing from their service to Him. —McClintock.

Not for this
Was common clay ta'en from the common earth,
Moulded by God, and tempered with the tears
Of angels to the perfect shape of man.

—Tennyson.

All praise to Thee, eternal Lord,
Clothed in a garb of flesh and blood;
Choosing a manger for Thy throne,
While worlds on worlds are Thine alone!

Once did the skies before Thee bow;
A Virgin's arm contain Thee now;
Angels, who did in Thee rejoice,
Now listen for Thine infant voice.

Thou camest in the darksome night,
To make us children of the light,
To make us, in the realms divine,
Like Thine own angels round Thee shine.

—Martin Luther.

June 13.

The angel said: And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.—Matthew 1:21.

"ANGELUS" is the name given to a prayer to the Virgin Mary, instituted by Pope Urban II (1088-1099). It begins with the words, "Angelus Domini nuntiavit Mariæ" (Lat.) (The angel of the Lord announced to Mary); this is followed by the words, "Ave Maria," etc.,—the salutation of the angel Gabriel. The prayer consists of three verses, and each verse ends with the salutation. The word "Angelus" is also used to mean the bell that is rung three times daily to call the faithful to recite this prayer. This custom was instituted in 1316 by Pope John XXII (1316-1334). Louis XI (1461-1483) of France commanded the "Angelus" to be rung every day at noon. Millet's most famous picture is "The Angelus." —Wm. H. P. Phyfe.

The Angelus. A Roman Catholic devotion in honor of the Incarnation, instituted by Urban II. It consists of three texts, each said as versicle and response, and followed by the salutation of Gabriel. The name is derived from the first words, Angelus Domini (The angel of the Lord, etc.). The prayer is recited three times a day, generally about six, A. M., at noon, and about six P. M., at the sound of a bell called the Angelus. The Angelus bell (often wrongly called Curfew) is still rung at 8 P. M. in some country churches. Longfellow sings:

"Sweetly over the village the bell of the Angelus sounded."

Great is the value of a name, and when a vital name and an equally vital presentation go together, the financial result is apt to be astonishing. In no case that we remember was it more unexpected than when "The Angelus," by Jean Francois Millet, was sold at the Hotel Drouet for £30,000.

—Rev. E. Cobham Brewer, LL. D.

Once at the Angelus (ere I was dead),
Angels all glorious came to my bed:
Angels in blue and white, crowned on the head.

—Henry Austin Dobson.

As angels sing
The blest bells
And lo! the toilers see the king.
They hear Him say:
"Come rest and pray;
I, too, was weary in the way."

* * * *

O toiling men,
It rings again—
The Angelus sounded was as then!

—Mrs. Merrill E. Gates.

Far through the lilac sky the Angelus bell
Brings back again the hail of Gabriel.
Its refluent, three-fold, immemorial rhyme
Follows the fading sun, from clime to clime,
Wherever dark hours come and bright depart.

* * * * * * * *

Yes, they whose feet upon good errands run
Are friends of God, with Michael of the sun.
Yes, each accomplished service of the day
Paves for the feet of God a lordlier way.
The souls that love and labor through all wrong,
They clasp His hand and make the circle strong,
And build into Eternity God's throne!

—Edwin Markham.

June 14.

Then Joseph, being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife.—Matthew 1:24.

THE ministry of angels, therefore, a doctrine implied in their very name, is evident, from certain actions which are ascribed wholly to them, and from the Scriptural narratives of other events, in the accomplishment of which they acted a visible part, principally in the guidance of the destinies of man. In those cases also in which the agency is concealed from our view, we may admit the probability of its existence, because we are told that God sends them forth "to minister to those who shall be heirs of salvation." But the angels, when employed for our welfare, do not act independently, but as the instruments of God, and by His command; not unto them, therefore, are our confidence and adoration due, but only to Him whom the angels themselves reverently worship. —McClintock.

The wind that breathes from heaven's throne,
Angels of light such as still play
Like notes in sunshine, round the Lord,
And through their infinite array,
Transmit each moment, night and day,
The echo of his luminous word.

—Thomas Moore.

A page—you could not trace the writing in it,
So blurred and blotted, faded and obscure,
Yet angels, looking down one golden minute,
Can read it all, with smile content and pure,
As mine that day.

—Mrs. Craik.

June 15.

Behold the Angel of the Lord appeared to Joseph in a dream, saying: Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word.—Matthew 2:13.

IF AN angel should gather up in his cup all the tears that have been shed, I think the bitterest would be those of children.

—Olive Schreiner.

No sooner did one angel of the Lord announce the manifestation of God in the flesh, than the whole multitude of the heavenly host immediately are on the wing, breaking forth into the harmonious praises of their Creator, that by their example they might teach us, as often as any one of our brethren should proclaim aloud the glad tidings of Divine wisdom, or as often as we ourselves should ponder on any sacred truths we have heard or read, that we should at once give praise to the Lord by word of mouth and in our hearts and lives. —Bede.

Sing to us, angels of Christmas, sing
While sweet in the day-dawn our glad bells ring!
Sing of the love that comes from above,
Brooding and soft as the breast of a dove,
While we swift forget the pain and fret,
And the pitiful things to which life is set,
And leave at the manger all thought of danger,
And worship the Child, God's children yet.

—Margaret E. Sangster.

But angels on Thy face intent
With love we do not know—
Glad searchers of Thy will—are sent
To watch the way we go.

—A. L. Waring.

June 16.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt.—Matthew 2:19.

MAY not angels minister to us with respect to our bodies also? How many times have we been strangely and unaccountably preserved, in sudden and dangerous falls! God gave His angels charge over us. Daniel testifies: "My God has sent His angel, and shut the mouths of the lions." It seems that what are usually called divine dreams may be frequently ascribed to angels. And how often does God deliver us from evil men, by the ministry of His angels, overturning whatever their rage, or malice, or subtlety, had plotted against us. These are about their bed, and about their path, and privy to all their dark designs; and many of them undoubtedly, they brought to naught, by means that we think not of. Sometimes they blast their favorite schemes in the beginning; sometimes when they are just ripe for execution. And this they can do by a thousand means that we are not aware of. They can check them in their mad career by bereaving them of courage, or of strength; by striking faintness through their loins, or turning their wisdom into foolishness. Sometimes they bring to light the hidden things of darkness, and show us the traps laid for our feet. —Wesley.

Around our pillows golden ladders rise,
And up and down the skies,
With winged sandals shod,
The angels come and go, the messengers of God.
—Stoddard.

June 17.

And the angel said: Arise and take the young child and his mother, and go into the land of Israel; for they are dead that sought the young child's life.—Matthew 2:20.

BUT the home of Jesus was no ordinary home. With Joseph to guide and support, with Mary to hallow and sweeten it, with the youthful Jesus to illuminate it with the very light of heaven, we may well believe it was a home of trustful piety, of angelic purity, of almost perfect peace, a home for the sake of which all the earth would be dearer and more awful to the watchers and holy ones; and where, if the fancy be permitted us, they would love to stay their waving wings. —Farrar.

Given the consciousness that an angel is leading us, and instantly a series of preparations must be set up corresponding with the quality and title of the leading angel of our pilgrimage. Whom our love expects our love provides for.

—Joseph Parker, D. D.

Home of the Christ-Child at Nazareth,
Let my thought within thee dwell;
There, where, shrouded in man's weakness,
Dwelleth Light Ineffable.
Angels circle round adoring,
Watchful as the hours go by,
As the mystery advanceth
Of that wondrous Infancy.
And the name at which archangels
Bow adoring and say, "Lord,"
In that peasant home was spoken
As a common household word.

—Caroline M. Noel.

PROVIDENCE BEYOND OUR COMPREHENSION.

June 18.

And Satan saith unto him: If thou be the Son of God, cast thyself down; for it is written: He shall give his angels charge over thee.—Matthew 4:6.

1. He giveth those blessed spirits which behold His face charge concerning His people upon earth; as if a nobleman were charged to look to a beggar by a prince of both. 2. We understand the operation of finite spirits better than infinite. God is so far out of the reach of our commerce that we cannot understand the particularity of His providence. 3. To counterwork the devil; evil angels are ready to hurt us, and therefore good angels are ready to preserve us. Well might the devil be so versed in this place (Matt. 4:6); he hath often felt the effects of it; he knew it by experience, being so often encountered by the good angels in his endeavors against the people of God. 4. To begin our acquaintance with angels here which in heaven shall be perfected (Hebrews 12:22). —T. Manton, D. D.

Albeit the angels deserve our reverence, they yet desire not our adoration. Indeed, the evil angels request it; it was what the devil begged of Christ, to fall down and worship him. But the good refuse. "See thou do it not!" —Rev. Thomas Adams.

And Lucifer, at Satan's dire request,
The fall'n archangels, who whole nations infest,
Called from their several stations to his aid:
Then to the temple battlement, thro' air,
The fiend wafts Jesus, Jesus to ensnare;
"God," said he, "charge upon His angels lays
To keep your feet unhurt in stony ways;
Cast yourself down—the angels in their arms
Will catch you falling, and secure from harm."
"The Sacred Writings," Jesus said, "declare
To tempt the Lord thy God thou shalt not dare."

—Bishop Ken.

June 19.

Then the devil leaveth him, and behold, angels came and ministered unto him.
—Matthew 4:11.

WHEN, in the desert, He was girding Himself for the work of life, angels of life came and ministered unto Him.
—Ruskin.

We find angels in the desert; and after Satan had been allowed to tempt the Lord, coming themselves to minister to Him. Surely, had He pleased, He could have summoned millions and tens of millions to His aid; but it was not until the temptation was passed that they were permitted to come. Doubtless they looked on that tremendous temptation, and wondered that angelic wisdom could be so fallen as to suppose it possible for Christ to be tempted successfully. —Christmas.

The crisis had passed. Yielding Himself into the hands of God, it was exchanged for the joys of angel ministration.
—Geikie.

The strife was o'er, the battle won; angels came and ministered to the wants of the triumphant Lord. They had watched the struggle with the most awful interest. They had sympathized with the blessed Lord in the intense anguish of that dread agony of temptation. They rejoiced in His victory. Even so they help the Christian warrior now in his conflict against the same dread foe. The moments of victory—victory after sore temptation—are sweet beyond expression; they are sweetened by the unseen presence of the blessed angels, rejoicing with the Christians' joy, "singing sweet fragments of the songs above" to cheer the wearied pilgrim. —Pulpit Commentary.

They in a flowery valley set Him down
On a green bank, and straight before Him spread
A table of celestial food, divine
Ambrosial fruits, fetched from the Tree of Life,
And from the Fount of Life celestial drink;
And as He fed, angelic choirs
Sang heavenly anthems.

—Milton.

June 20.

The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.—Matthew 13:39.

GOOD angels are God's host; innumerable, they attend and obey Him in heaven; but they occasionally do services, and give instruction to the sons of men. Good angels attended on Christ, honored Him, ministered to Him, strengthened Him; accompanied His resurrection, His ascension, and will attend His second coming, when they will separate, the godly to glory, the ungodly to perdition. Good angels attend good men, defend and save them, direct them, carry their souls to heaven, will rejoice with them in glory. They are humble and modest; obedient, sympathetic, complacent, holy. —Edward Robinson, D. D.

Angels who kept their first estate,
Who sinned not, knew not guilt and woe,
In bliss beyond expression great,
  The bliss of pardon cannot know.

We, born in sorrow and in sin,
  Yet by a new and living way
To paradise again brought in,—
  May taste of sweeter joys than they.

—Montgomery.

But Moses felt the subtly nearing dark:
"Who art thou? and what wilt thou?" Zamael then:
"I am God's reaper; through the fields of life
I gather ripened and unripened grain,
Both willing and unwilling; and I come
Now to reap thee." But Moses cried
Firm as a seer who waits the trusted sign:
"Reap thou the fruitless plant and common herb—
Not him who from the womb was sanctified
To teach the law of purity and love."
And Zamael, baffled, from his errand fled.

—George Eliot.

"WALKING IN HIS UPRIGHTNESS."

June 21.

The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.—Matthew 13:41.

WITH the Shekinah come the ministering angels to receive the soul of a righteous man. Not only their angels, but the companions of angels attend at such a time. When a righteous man departs out of this world, three companies of ministering angels meet him: one says, "Come in peace;" and another says, "Walking in his uprightness;" and the other says, "He shall enter into peace." If a soul is worthy, how many holy troops, or companies, are ready to join it, and bring it to paradise! But if it is not worthy, how many strange troops are ready to bring it into the way of hell! These are the troops of the destroying angels.

—Jewish Paraphrasts.

The angels must watch with eager interest the man who is going through hard struggle which tries his spirit—they watch to see that he endures.

—J. R. Miller, D. D.

I saw the angelic guards from earth ascend,
Grieved they must now no longer man attend;
The beams about their temple dimly shone;
One would have thought the crime had been their own.

—Dryden.

If I must die, as die I must,
  Let some kind seraph come,
And bear me on his friendly wing
  To my celestial home.

—Benjamin Beddome.

June 22.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.—Matthew 13:49.

IF THE angels are now secured against falling away, what made them secure? What has thrown around them such a rampart against the incursions of evil that there is a certainty of their continuing the obedient and the happy? We know of no satisfactory answer to these questions but that which supposes the whole universe interested in the suretyship of Jesus and affected by His mediation. Of course, we do not mean that where no sin had been committed there could be need of the shedding of blood. But those who required not expiation, required the being confirmed and established; they required to have their happiness made permanent through some connection of its mutability. When, therefore, the Son of God undertook to link the created with the Uncreated, the finite with the Infinite, in His own divine person, He probably did that which gave stability to unfallen orders, as well as wrought the recovery of the fallen. —Melvill.

Suddenly
In heaven appeared a host of angels strong,
With chariots and with steeds of burning fire,
Cherub and seraph, thrones, dominions, powers,
Bright in celestial armor, dazzling rode,
And leading in the front, illustrious shone
Michael and Gabriel, servants long approved
In high commission, girt that day with power
Which naught created, man or devil, might
Resist. Nor waited, gazing, long; but quick
Descending, silently and without song,
As servants bent to do their Master's work,
To middle air they raised the human race,
Above the path long traveled by the sun;
And as a shepherd from the sheep divides
The goats; or husbandmen, with reaping bands,
In harvest, separates the precious wheat,
Selected from the tares, so did they part
Mankind, the good and bad, to right and left,
To meet no more.

—Milton.

June 23.

And the angels shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.—Matthew 13:50.

BUT the most fascinating and radiant lineament in the portraiture of the angelical character is their unbounded and affectionate benevolence:—Love, an essential adjunct of their nature,—the atmosphere of their existence,—their nearest approach to the most glorious of the attributes of that Supreme Being denominated the God of Love. He is the uncreated and eternal source of all felicity, from which flow the streams of joy which gladden the heart of angels and archangels, cherubim and seraphim. Of this distinguished and attractive loveliness of character angels are supremely possessed. Angels are sincere, gentle, meek, kind, compassionate, and perfectly conformed to that great moral principle communicated in the word of our Lord, when he said: "It is more blessed to give than to receive." This sublime excellence, incomparably more precious than gold which perishes, has in them been, from the beginning, debased with no alloy, tarnished with no spot, impaired by no length of years, and changed by no weakness or imperfection. Free from every defect and every mixture, it has varied with the length of years, and shone not only with undiminished, but with increasing beauty and luster. There is no good which it is proper for angels to do, which they are not habitually prepared to do. There is no kindness capable of being suitably exercised by them which they do not in fact exercise. The more their faculties are enlarged, and the more their knowledge is increased, the more their means of usfulness is multiplied; the more exalted is their excellence, the more disinterested and noble their dispositions; the more intense their benevolence, and the more lovely and beautiful their character; the good which they have already done has only prepared them to do more and greater good; and the disposition with which it was done has only become stronger by their preceding exertion.

--Clayton's Angelology.

Thee 'mid angel hosts we sing,
Thee their Maker and their King.

All who circling round adore Thee,
  All who bow before Thy throne,
Burn with flaming zeal before Thee
  Thy behests to carry down:
To and fro, 'twixt earth and heaven,
  Speed they each on errands given.

First of all those legions glorious
  Michael waves his sword of flame,
Who of old in war victorious
  Did the dragon's fierceness tame:
Who with might invincible
Thrust the rebel down to hell.
Strong to aid the sick and dying,
  Call'd from heaven they swiftly fly,
  In their mortal agony:
Souls released from bondage here
Safe to Paradise they bear.

—Rev. William Palmer.

Bouguerean

MUSICAL ANGELS

(See page 292)

Paul Veronese

THE ANNUNCIATION

(See page 288)

June 24.

For the Son of Man shall come in the glory of his Father with his angels; and these he shall reward, every man according to his works.—Matthew 16:27.

THERE is an account to be given in. There is a day for the manifestation of God's wrath against all unrighteousness of men. There is a judgment seat to be raised in the sight of men and angels. There is a great convocation, at which all of this world, and many of other worlds, shall be present. The angels who come in glory will not witness on that day the weakness of a degraded and insulted God. Oh, no, my brethren, there will be a terrible vindication of truth and holiness and justice and majesty. —Rev. Thomas Chalmers, D. D., LL. D.

The great doctrines of original sin and of the sinfulness of our whole human nature were not held by the ancient Rabbis. The fall of Adam is ascribed to the envy of the angels,—not the fallen ones, for none were fallen till God cast them down in consequence of their seduction of man. The angels, having in vain tried to prevent the creation of man, at last conspired to lead him into sin as the only means of his ruin—the task being undertaken by Sammael (and his angels), who in many respects was superior to the other angelic princes. The instrument employed was the serpent. Rabbinic legend, enlarging upon the Biblical narratives, has much to tell of the original envy of the angels; of the assaults of Satan upon Abraham when about to offer up Isaac; of attempted resistance by the angels to Israel's reception of the Law; and of the final vain endeavor of Satan to take away the soul of Moses. —Edersheim.

She stood outside the gate of heaven, and saw them entering in,
A world-long train of shining ones, all washed in blood from sin.
The angel of the golden gate said: "Where then dost thou dwell?
And who art thou that enterest not?" "A soul escaped from hell."
"Who knows to bless with prayer like thine, in hell can never be:
God's angel could not, if he would, bar up the door from thee."
She left her sin outside the gate, she meekly entered there,
Breathed free the blessed air of heaven, and knew her native air.

—Anonymous.

ANGEL PLAYMATES.

June 25.

Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.
—Matthew 18:10.

IN THE Jewish view, only the chiefest of the angels were before the face of God within the contained Veil or Pargod, while the others ranged in different classes, stood outside and awaited His behest. The distinction which the former enjoyed was always to behold His face, and to hear and know directly the Divine counsels and commands. This distinction, therefore, was one of knowledge; Christ taught that it was one of love. The simpler, the more receptive and clinging, the nearer to God. Look up from earth to heaven; those representatives, it may be guardian angels, nearest to God are not those of deepest knowledge of God's counsel and commands, but those of simple, humble grace and faith—and so learn, not only not to despise one of these little ones, but who is greatest in the Kingdom of Heaven. —Edersheim.

Listening to babes that have, as Frebel thought, been so recently playmates with angels, the philosopher discovered in the teachableness, trust and purity of childhood the secret of individual happiness and progress.

—Rev. Newell Dwight Hillis, D. D.

Children keep up that harmless play,
Your kindred angels plainly say
By God's authority, ye may.

—W. S. Landor.

The Master told us about them,
  Or else we would not have known
Of the great, glad children's angels
  Who stand for them near the throne.
The face of the Heavenly Father
  Their angels always behold;
They live in unbroken vision,
  Afar in the City of Gold.

Their beautiful brows are lifted,
  Evermore in dazzling sight
Of the Father's unseen glory,
  His unapproachable light.
Yet His ineffable brightness
  Does not blind, but fill them still
With higher rapture of service,
  A sweeter worship of His will.

These strong, glad worshiping angels
  Who dwell in excess of light,
Loves, each, some dear little earth child,
  And cares for him day and night.
We can not know how they help him,
  Nor what the mysterious tie,
That binds pure and deathless angels
  To frail little ones that die.

—Mrs. Merrill E. Gates.

THE LIFE OF ANGELS.

June 26.

For in the resurrection, they neither marry, nor are given in marriage, but are as the angels of God.—Matthew 22:30.

THE angels were created without sex. Christ Himself taught this in express terms as a characteristic peculiarity of the angels when he referred to the glorified bodies of men at the resurrection. As a first consequence, it was absolutely necessary that the number of the angels should ever remain just as God constituted it—the number could be neither increased nor diminished in any other way than by a direct act on the part of God—and that so significant a provision as obtains upon earth, namely, that man was to unfold himself through the institution of marriage from his original unity into a great multitude, should never obtain in the angelic world. A further consequence was, that the bond which connects the single individual to the whole species, could not, as in the case of man, be a bond of succession, sustained by the unity of derivation, but merely one of simultaneity, conditioned and preserved by their all having the same Creator, a community of nature, of objects to be gained, and of destinies to be fulfilled. So far as their self-determination and the history flowing from it were concerned, this provision was specially and peculiarly important, since it rendered the choice of one part of the species, or of one individual, independent of the choice of all the rest, so that the fall of one could not carry with it the ruin of the whole species.

—Kurtz.

When from flesh the spirit freed,
  Hastens homeward to return,
Mortals cry, "A man is dead!"
  Angels sing, "A child is born!"
Born into the world above,
  They our happy brother greet;
Bear him to the throne above,
  Place him at the Savior's feet.

—Anonymous.

June 27.

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
—Matthew 24:31.

BUT there is one solemn office which angels themselves will have to exercise; they are to gather together the elect of the Lord, when the time shall come for judgment; to gather together, indeed, the whole of the human race; for though the elect only are mentioned, yet our Lord intimates that all are to be gathered together by them, as well those who have served God as those who have served Satan. The great fact is clear, that there shall come a day when the human family shall be gathered by the angels, and not one left behind, either of the righteous or of the wicked. When those mighty intelligences shall go from grave to grave, and from billow to billow, to call us from the depths, and caves, and tombs, will it be with joy or terror that we shall hear the summons? Will our eyes open upon the bright and glorious form of some angel of light, or shall we behold some demon of the pit, waiting to drag us to the judgment-seat? Let us reflect on these things.
—Christmas.

Angels bear her softly upward,
  Through the golden, dreamy air;
Gently, gently, never earthward
  Clung that spirit bright and fair.

On that face is writ no terror,
  On those lips has died a smile;
Sister angels, softly bear her,
  And the dark grave-rest beguile.
—Sophia M. Eckley.

Pure angels with her loved commune
  What time the tender virgin moon
Kissed her young sleep through nights of June.
—Roden Noel.

June 28.

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.—Matthew 24:36.

THAT the knowledge of angels is very great, as compared with that of men in the present life, may be inferred (a) from the language of Christ, for obviously this language is ascensive or climacteric, assuming a greater knowledge on the part of angels than on the part of men; (b) from the circumstance that they appear to have been for a long time at home with God. We do not know the time when the angels were created; but it is generally supposed that their creation preceded that of man, if not the whole visible universe; (c) from the devout interest or curiosity which they are said to feel in the work of divine grace; (d) from instances of demoniac and satanic intelligence recorded in the gospels. But it is evident that the knowledge of angels is limited. Indeed, it is by no means certain that either good or evil angels can know what are the thoughts of any man by direct intuition, though they may be marvelously sagacious in conjecturing human thoughts. —Hovey.

Angels, like people, might come where they are wanted, trusted, or expected. —Elizabeth Stuart Phelps.

And yet, as angels in some brighter dreams
  Call to the soul when man doth sleep,
So some strange thoughts transcend our wonted themes
  And into glory peep.

—Vaughn.

June 29.

When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.—Matthew 25:31.

BUT the earth and heavens afire will flee from the presence of the descending Judge, and His throne will be set in space, to judge both angels and men. Every angel in the universe will be there. Heaven will be emptied. Millions of spheres will be deserted of their ministering spirits. They will crowd all space in their lightning flight to the throne of the Man of Calvary. Hell will open its hideous mouth, and its blackened angel legions will come tramping out of its dungeons, darkening the ether in their ascent to the judgment-seat. A line is drawn, separating angels from devils, Abel from Cain. The Judge arises. His sword is unsheathed. "Depart, ye cursed, into the Hell ye have usurped, prepared for the Devil and his angels." His sword is sheathed. The brightness of an approving smile rests now upon His brow. Angels reflect it; saints reflect it; the sweet face of Mary reflects it—"Come, ye blessed"—the throne of the Judge wheels into the front, its muttering thunders now playing the sweetest music. "Come!"—all angels and archangels, and families and friends fall into grand procession, and the magnificent pageant sweeps into the heavens, and the choral symphonies of the coronation of Christ ring against the arches of the universe —Munsey.

Behold the crown that rests upon his brow,
Where angels and archangels bow.

—Davies.

All hail the power of Jesus' name,
Let angels prostrate fall.
Bring forth the royal diadem
And crown Him Lord of all.

—Perrouet.

June 30.

Then shall he say also unto them on the left hand: Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.—Matthew 25:41.

LUCIFER is looked upon as the head of the fallen angels, and the rest are his subjects. He has power over them. They selected him as their leader, and by a fit punishment God permits him, for his and their punishment, to be their leader still. It is a punishment to them, for he domineers over them and inflicts pain. It is a punishment to him; for with the bright intelligence that belongs to an angel, and of which the rebellious were not deprived, he sees what a noble thing it would be to rule over pure souls working for a noble end; on the other hand, what a prostitution of nobility to rule over evil agents for evil purposes. Milton, indeed, describes him as taking a demon pleasure in so ruling; but a demon pleasure brings no joy, and so the great poet (before leaving) takes care to represent the gratification as but assumed.

—O'Kennedy.

What though the field be lost?
All is not lost; the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield—
Here we may reign secure, and in my choice,
To reign is worth ambition, though in hell.
Better to reign in hell than serve in heaven.
So spake the apostate angel, though in pain,
Vaunting aloud, but racked with deep despair.

—Milton.

The sentence uttered, as with life instinct,
The throne uprose, majestically slow;
Each angel spread his wings; in one dread swell
Of triumph mingling as they mounted, trumpets,
And harps, and golden lyres, and timbrels sweet,
And many a strange and deep-toned instrument
Of heavenly ministrelsy unknown to earth,
And angels' voices, and the loud acclaim
Of all the ransomed, like a thunder-shout.
Far through the skies melodious echoes rolled,
And faint hosannas distant chimes returned.

—James A. Hillhouse.

BOOK VII.

July.

July.

ANGELS HOLY, ANGELS OF LIGHT.

July 1.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels.—Matthew 26:53.

THE mystery of the Baptism opens up the three years; henceforth in all the journeyings by mountain and valley, by lake and river, the angels throng the world's Savior with adoring love, seeking to compensate His tender heart for the scorn, neglect, and hatred of His best beloved creatures; seeking also to drown the discord of human coarseness, by those entrancing melodies with which the heaven is echoing; now swelling to the full diapason of the angelic choirs, anon whispering low the liquid tones as of trembling flageolets, of one hovering spirit, they would rock His soul in ecstacy. Imagination presents the thought and love dwells on it caressingly that angels, hovering always over Him, held Him in their arms when the Son of Man was weary and would rest; that when night fell upon the mountains of Judea, and the stars mirrored themselves in Genesareth and all the world of humanity was wrapped in slumber, the heavenly hosts vied with each other in ministering unto Him. Imagination also pictures the multitude who hung above the City of His Tears, and watched shudderingly the horrors of those last hours. The angel of Gethsemane is not named, we know not who it was who with adoring love swept to the solace of that blinding agony beneath those gnarled and knotted olive trees, while His chosen ones slept. We do not know even whether it were one of the seven, the star upon his brow dimmed in the eclipse shed over all heavenly things by that mighty sorrow. We cannot think it the martial Michael—rather we picture *him* bending from the crystal battlements with sword

half drawn, restrained by the will of Omnipotence and holding back his angelic cohorts by the silence of his own agonized obedience. A moment of expectant doubt pulsated also over the waiting hierarchy when they hear that prayer for the passing of the chalice. The action of Peter in cutting off the ear of the high priest's servant was witnessed rejoicingly, if we may so speak, and the words of our Savior's rebuke: "Thinkest thou that I cannot ask my Father and He will give me presently twelve legions of angels?" must have thrilled through the watching hosts as they turned expectantly towards the throne. But what words of human tongue can voice, what reaching of human intelligence can realize the angelic wrath and horror of those onlooking throngs?

—By M.

Angels of God, ye radiant band,
Guarding the golden portals ye stand,
Lifting on high a raptured song,
Whose alleluias rise clear and strong.

Angels holy, angels of light,
Silver trumpets peal through the night!
Shout hosannas, praise ye the King!
Let all creation echo and ring!

Onward the flight they are winging,
Comfort to weary hearts bringing,
On to the haven of rest,
Peace from the land so blest.

Angels of God, ye spirits fair,
Who cast a glory everywhere,
Hark, from the glittering host above,
Rises a ceaseless tribute of love.

—Annie Porter Lynes.

ROLLING AWAY THE STONE.

July 2.

And behold there was a great earthquake: for the Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.—Matthew 28:2.

THE connection between the descent of the angel and rolling away of the stone and of the resurrection of the Lord, is not defined. It was the general opinion of the Fathers that He rose and left the tomb before the stone was rolled away; the object of this act by the angel being, not to give the Lord a way of exit, but to open the way for the women to enter. There is no indication that the soldiers saw Jesus as He left the sepulchre. and their terror is expressly ascribed to the sight of an angel.

—Andrews.

Angels roll the rock away;
Death, yield up the mighty prey;
See, He rises from the tomb,
Glowing with immortal bloom.

'Tis the Savior! Angels, raise
Fame's eternal trump of praise,
Let the earth's remotest bound
Hear the joy-inspiring sound.

Praise Him, all ye heavenly choirs,
Praise and sweep your golden lyres;
Shout, oh earth, in rapturous song,
Let the strain be sweet and strong.

—Rev. Thos. Scott.

The women sought the tomb at dawn of day,
  And as they went they wept and made their moan;
  His sepulcher is guarded by a stone,
And who for us shall roll the stone away?
But lo!—an angel robed in white array
  Had rent the rock and sat thereon alone.
  "Fear not," said he; "the Lord hath overthrown
The power of Death. I show you where He lay.
We echo oftentimes that cry of old:
  Huge stumbling-blocks confront us whilst we wait,
  And wonder, weeping, who will help afford:
But as we question, sorrowing, behold!
  The stone is rolled away, though it is great,
  And on it sits the angel of the Lord.

—E. Thornycroft Fowler.

July 3.

The angel's countenance was like lightning, and his raiment white as snow.—Matthew 28:3.

ONE stronger than the women had rolled away the stone. A mighty angel had come down from heaven; his appearance was as lightning, and his raiment white as snow. What could the Romans do in the presence of that effulgent, blinding radiance? The mere sight of one angel of the Lord affrighted them into utter helplessness. How would it have fared with the presumptuous multitude who seized the Savior at Gethsemane, had He summoned those heavenly legions? The angel had done what the women knew was beyond their strength; he had rolled away the stone; they found him sitting on it in his glorious beauty. The blessed angels terrify the enemies of the Lord; they bring joy and gladness to His chosen. The soldiers lay on the ground prostrate, like dead men. The holy women started at the glorious vision, but the heavenly music of the angel's voice soon gave them peace and joy. —P. C.

When downward to the darksome tomb
I thoughtful turn my eyes,
Frail nature trembles at the gloom,
And anxious fears arise.

Why shrinks my soul?—in death's embrace
Once Jesus captive slept;
And angels, hovering o'er the place,
His lowly pillow kept.

Thus shall they guard my sleeping dust,
And, as the Savior rose,
The angels bright shall yield their trust
And end my deep repose.

—Ray Palmer.

God's angel unto me the truth hath taught,
Which thou shalt see, if thou wilt but renounce
Idols, and clean be, else thou shalt see naught.

—Canterbury Tales.

THE ANGEL OF SLEEP AND THE ANGEL OF DEATH.

July 4.

And for fear of the angel the keepers did shake, and became as dead men.—Matthew 28:4.

THE angel of sleep and the angel of death wandered in fraternal unity over the world. It was evening. They rested on a hill not far from the habitations of man. A placid calmness prevailed everywhere; even the sound of the curfew ceased in the distant hamlet. Calmly and silently, as is their wont, the two beneficent angels of mankind held each other embraced until night approached. Then the angel of sleep arose from his mossy seat, and strewed with noiseless hand the invisible seeds of slumber. The evening breeze carried them to the quiet dwellings of the tired country people and sweet sleep descended on the dwellers in their rural huts, from the old man with his crutch to the babe in the cradle. The sick once more forgot their pains, the troubled soul her grief, and poverty her cares, for every eye was closed. Now, his task being done, the beneficent angel of sleep returned to his graver brother. "When the light of the morning arises," he exclaimed with innocent joy, "mankind will praise me as their friend and benefactor. What a blessing to do good in secret! How happy are we, the invisible messengers of the good Spirit! How beautiful our silent calling!" Thus spoke the gentle angel of sleep. The angel of death gazed at him with a look of soft melancholy, and a fear, such as immortal beings shed, glistened in his large dark eyes. "Alas!" said he, "would that I could enjoy cheerful gratitude like thee! The world calls me her enemy and disturber!" "O my brother," replied the angel of sleep, "will not, at the awakening, the good man acknowledge thee as his friend and benefactor and gratefully bless thee? Are we not brethren and messengers of one Father?" When he spoke thus, the eye of the angel of death glistened brightly, and the fraternal spirits embraced with renewed energy. —Krummacher.

On wings of living light,
  At earliest dawn of day,
Came down the angel bright,
  And rolled the stone away.

The keepers watching near,
  At that dread sight and sound,
Fell down with sudden fear
  Like dead men to the ground.

Oh, let your hearts be strong!
  For we, like him, shall rise,
To dwell with him ere long,
  And angels in the skies.

—W. W. How.

Plockhorst

APPARITION TO THE SHEPHERDS

(See page 302)

Murillo

THE IMMACULATE CONCEPTION

(See page 292)

July 5.

And the angel answered and said unto the women: Fear not ye, for I know that ye seek Jesus which was crucified.—Matthew 28:5.

THAT angels have possessed power over matter and rendered material substances subservient to their ends, is manifest from Scripture; and there is no evidence whatever that any special energy was imparted to them by God on those occasions, or that He extended His omnipotence when some words were uttered, or signs were given by them. For instance, we are not to suppose when the angel rolled away the huge stone from the door of the sepulcher on the morning of the Savior's resurrection, that the Divine Being exerted the energy requisite, and that the action was really done by Him, though it appeared to be performed by the heavenly messenger. The narrative in this, and in similar instances, leads to the conclusion that the actions were performed by these Celestial spirits themselves.

—W. Scott.

At that wondrous Easter dawn,
  Angels rolled the stone away,
And our Lord from death arose,
  To the realms of endless day.

Heavenly choirs burst forth in praise,
  All the earth with gladness rang;
Thus unto the waiting world
  Was the Easter song they sang.

—Wm. H. Gardiner.

Around the bloody tree they press,
The wondrous sight to see,
The Lord of life expire.
  And when arrayed in light
He left His dark abode
  They haste in rapturous flight
Up to the throne of God;
  They waved around their golden wings,
  And struck their harps of sweetest strings.

—Anonymous.

July 6.

And the angel said: He is not here; for he is risen, and he said: Come see the place where the Lord lay.—Matthew 28:6.

COME, for angels bid you. Angels said, "Come see the place where the Lord lay." The Syriac version reads: "Come, see the place where *our* Lord lay." Yes, angels put themselves with these poor women, and used one common pronoun, "our." Jesus is the Lord of angels as well as men. Ye feeble women, ye call Him Master and Lord, and ye do well. "But," said the Seraph, "He is our Lord too;" bowing his head he said: "Come see the place where our Lord lay." Dost dread to enter there when the angel pointeth with his finger and saith: "Come, we will go together, angels and men, and see the royal bed-chamber!" Ye know that angels did go into His tomb, for they sat, one at His head and the other at His feet, in holy meditation. I picture to myself those bright cherubs sitting there talking to one another. One of them said, "It is where His feet lay;" and the other replied, "And there His hands and there His head;" and in celestial language did they talk concerning the deep things of God; then they stooped and kissed the rocky floor, made sacred to the angels themselves, not because they were redeemed but because there their Master and their Monarch, whose high behests they were obeying, did for a while become the slave of death, and the captive of destruction. Come, Christian, then, for angels are the porters to unbar the door; come, for a cherub is thy messenger to guide thee into the death place of death itself.

—Spurgeon.

The shining angels cry! Away
With grief; no spices bring;
Not tears, but songs, this joyful day
Should greet the rising King!

Victor o'er death and hell,
Cherubic legions swell
The radiant train;
Praises all heaven aspire;
Each angel sweeps his lyre,
And claps his wings of fire,
Thou Lamb once slain.

—Isaac Watts.

SERVING THE SAVIOR.

July 7.

And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him.—Mark 1:13.

FOILED, the Enemy has spread his dark pinions towards that far-off world of his, and covered it with their shadow. The sun no longer glows with melting heat, and in the cool and shade that followed, have the angels come and ministered to His wants, both bodily and mental. He would not fight and conquer alone in His own strength; and He has received power and refreshment, and Heaven's company unnumbered in their ministry of worship. He would not have Satan's vassals as His legions, and all Heaven's hosts are at his command. It had been victory; it is now shouts of triumphant praise. He whom Heaven's voice had proclaimed God's beloved Son in whom He was well pleased, had proved such and done His good pleasure. —Edersheim.

We live in the light, in the company of angels, of God, and Jesus Christ, and therefore should not admit anything that is low or mean, unbecoming the rank we keep, and the presence of those we frequent. —Archbishop Leighton.

Calm on the list'ning ear of night
Come heaven's melodious strains,
Celestial choirs from courts above,
Shed sacred glories there,
And angels with their sparkling lyres
Make music in the air.

—Geo. B. Nevin.

THE LEGEND OF ST. CATHERINE.

July 8.

Whosoever, therefore, shall be ashamed of me and my words in this adulterous generation, of him also shall the Son of Man be ashamed when He cometh in the glory of his Father with the holy angels.—Mark 8:38.

THE consecration of the holy angels is not the putting on of a robe, or the exercise of a ministry; it is the divine ownership going through and through them, so as to exclude any prelude, any faint spot or taint of the thing which is not God's.

—Dean Vaughn.

The legend of St. Catherine of Alexandria teaches that her body was borne by angels over the desert and sea to the top of Mount Sinai, where it was buried; and later a monastery was built over her sepulcher. In the picture of the "Translation of St. Catherine," St. Michael is one of the four celestial bearers of the martyr saint. Besides the representations of angels who make a part of the devotional and historical scenes in the lives of Christ and the Virgin, there are a great number that illustrate the legends of the saints. For example, that of St. Cecilia, whose music charmed even the angelic choirs, so that the angels brought to her the roses of Paradise, is one of the most beautiful. When St. Christina was beaten and thrown into a dungeon, angels bound up her wounds, and St. Agatha was comforted by them in her prison. These are a few examples of the numerous appearances of angels in the legends of the saints. —C. E. Clement.

Let Him stand in the heavens uplifted
  Beyond the sound of woe,
And only the angels speak to Him
With wondering faces, waxing dim
  And bending ever low—
As the glory of His lifted face
Shines brighter through the heavenly place.

They are praising Him in the dawning
  Of the endless, cloudless day;
But the songs of praise they used to sing
  Have died on the hills away;
Not half of all His beauty
  Was known to their hearts till now,
And new songs rise to the angel-lips
  For the new crowns on His brow. —B. M.

July 9.

When they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.—Mark 12:25.

THERE is no distinction of sex among the angels. This is implied in the answer which was given by our Savior to the question that the Sadducees put to him in regard to the future relation of a woman who was supposed in this world to marry in succession seven husbands. —Patterson.

The angels are sexless. Like man, they were created "with reasonable and immortal souls," but unlike him, they were not "created male and female." "They neither marry nor are given in marriage, but are as the angels of God." Angels, being sexless, are not a race or species of creatures. They are created one by one, as distinct and separate individuals. This is proven by the fact that they do not have a common character and history; some remain holy and some relapse into sin. —Shedd.

To angels the heavens' illimitable height
Not this round heaven which we from hence behold,
Adorn'd with thousand lamps of burning light,
And with ten thousand gems of shining gold,
He gave as their inheritance to hold,
That they might serve Him in eternal bliss,
And be partakers of these joys of His.

—Spenser.

For spirits when they please
Can either sex assume, or both—so soft
And uncompounded is their essence pure,
Not tied or manacled with joint or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh; but in what shape they choose,
Dilated or condensed, bright or obscure,
Can execute their airy purposes
And works of love or enmity fulfil.

—Milton.

July 10.

And then shall he send his angels, and shall gather together his elect.—Mark 13:27.

A NON-ELECT angel is one who is holy by creation, and has ample power to remain holy, but is not kept by extraordinary grace from an act of sinful self-determination. The perseverance of the non-elect angel is left to himself; that of the elect angel is not. Reprobation in the case of an unfallen angel does not suppose sin, but in the case of fallen man it does. A holy angel is non-elect or reprobate, in respect to persevering grace, and the consequence is that he may or may not persevere in holiness. He may continue holy, or he may apostatize. The decision is left wholly to himself. This is not the case with an elect angel. He is kept from falling. Election in reference to the angels implies: (a) Mutable holiness. Angelic holiness is not self-originated, hence not self-subsistent and unchangeable. (b) It implies the operation of the Holy Spirit upon the finite will in all grades of being; and this in different degrees of efficiency. (c) It implies that a part, only, of the angels were placed upon probation. The perseverance in holiness of the elect angels was secured to them by electing grace. —W. G. T. Shedd.

Through the midnight heavens an angel flew,
And a soft low song sang he.
He sang of the bliss of sinless souls
'Neath tents of Eden-bowers;
Of God—the Great One—he sang; and unfeigned
Was his praise of the Godhead's powers.

—Lermontov.

For the Lord our God shall come,
And shall take His harvest home;
From His field shall it that day
All offenses purge away;
Give His angels charge at last
In the fire the tares to cast;
But the fruitful ears to store
In His garner evermore.

—Henry Alford.

July 11.

But of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son but the Father.—Mark 13:32.

THE "desire to look into it." With all their powers of investigation, with all their vast knowledge, here was a matter that the angels had not fathomed, and they greatly desired to know. Yet scientists sometimes feel that they are so busy as to have no time to study this salvation. They are busy at studying the structure of crystals. Why, angels know all about them. They saw the particles taking their positions. These men are busy investigating the strata of the rocks. Why, the angels saw the upheaval of the rocks which so diversified and distorted the strata. They were then at the formation of the earth and have witnessed all the changes. The brightness of the sun does not baffle their vision. These men are busy unweaving the rays of light. The angels heard God when He spoke: "Let there be light." All these things which so deeply concern these scientists are plain as "A B C" to the holy angels, who, nevertheless, so desire to see into the plan of salvation, that subject which the scientist deems of so little importance.

—Bishop M. Simpson, D. D.

Now from the hill the cloudy curtains rolled,
And in the lingering luster of the eve,
Again the Savior and His seraphs shone.
Emitted sudden in His rising, flashed
Intenser light, as toward the right-hand host
Mild turning with a look ineffable,
The invitation He proclaimed in accents
Which on their ravished ears poured thrilling, like
The silver sound of many trumpets heard
Afar in sweetest jubilee; then, swift
Stretching His dreadful scepter to the left
That shot forth horrid lightnings, in a voice
Clothed but in half its terrors, yet to them
Seemed like the crash of heaven, pronounced the doom.
The throne uprose majestically slow;
Each angel spread his wings,
And angels' voices, and the loud acclaim
Of all the ransomed, like a thunder-shout.

—James A. Hillhouse.

July 12.

And entering into the sepulchre they saw a young man sitting on the right side, clothed in a long white garment. And he saith unto them: Be not affrighted.—Mark 16:5.

THOUGH the angels are old, they do not look old, nor are they infirm. They are not young in years, nor in wisdom; but they are young in freshness and vigor. When the pious women went to anoint the body of their Lord they entered the sepulcher and "saw a young man on the right side, clothed in a long white garment." In no sense are the angels of God subject to decay. The Scriptures teach us that they never die. If they were subject to decay, it might go so far as to produce death.

—Plumer.

Mark speaks of the angel as a "young man!" It strikes me as very remarkable that this superhuman being should be described as "a young man." Immortal youth, with all of buoyant energy and fresh power which the attribute suggests, belongs to these beings whom Scripture faintly shows as our elder brethren. No waste decays their strength; no change robs them of their forces which have ceased to increase. Age cannot wither them. As one of our modern mystics has said: "In heaven the oldest angels are the youngest, since all life tends towards immortal youth."

—Maclaren.

We do not know how old the young man was. Angels do not pass through the various movements of infancy to old age as we—they are created of full stature; they never grow old, and they never die. Upon an angel's brow, time writes no wrinkle and age smites with no paralysis of weakness.

—Anonymous.

While still the guarding sentry slept
  Upon that glorious night,
Down from the heavens in countless throngs
  Came angels clothed in white.
With them they bore a crown of gold
  To grace that Kingly head.
The stone rolled back. The Lord of Life
  Is risen from the dead.

—H. Rowe Shelly.

THE APPARITION OF THE ANGEL.

July 13.

And there appeared unto him an angel of the Lord on the right side of the altar.
—Luke 1:11.

NEVER, indeed, had even tradition reported such a vision to an ordinary priest, of an angelic person in the act of incensing. The two supernatural apparitions recorded—one of an angel each year of the Pontificate of Simon the Just; the other in that blasphemous account of the vision of the Almighty by Ishmael—had both been vouchsafed to High Priests, and on the Day of Atonement. Still, there was always uneasiness among the people as any mortal approached the immediate Presence of God, and every delay in his return seemed ominous. No wonder, then, that Zacharias was troubled and fear fell on him, as suddenly he beheld what afterwards he knew to be the Angel Gabriel (the Might of God). If the apparition of the angel in that place, and at that time, had overwhelmed the aged priest, the words which he heard must have filled him with such bewilderment that for the moment he scarcely realized their meaning. One idea alone—a son. It is this demand of some visible sign by which to know all that the angel had promised, which distinguishes the doubt of Zacharias from that of Abraham, or of Manoah and his wife, under somewhat similar circumstances.
—Edersheim.

All that I am, or hope to be, I owe to my angel-mother; blessings on her memory! —Abraham Lincoln

Even while I list such music stealeth
In upon my soul,
As though adown heaven's stair of stars
The seraph-harpings stole.
—Gerald Massey.

O my Lord Jesus, in the lonely garden,
Thou hadst Thine Angel of the Agony.
—Anonymous.

July 14.

But the angel said unto him: Fear not, Zacharias; for thy prayer is heard.—Luke 1:13.

IT IS true, if we look for angels with our bodily eyes, or even with the eyes of a poet, we shall not see the gleam of white pinions speeding along the confines of the glowing sky; we shall not hear their songs as the shepherds of Bethlehem heard them. Yet they have not all retired forever behind the vale of the visible. They may still be seen by the eye and heard by the ear of faith, though "There gleams no wing along the Empyrean now."

—Rev. A. Harbaugh.

Can the angels be described, or can they be seen by human eyes? We in this world can have no idea of substances that are without form and occupy no space. Such are the angels of God. At times, however, they have assumed corporeal shape and have appeared to men, and occasionally their outward shapes testify to their innate grandeur and power. Milton, with his eagle imagination, thus paints the Archangel Raphael, whom God is sending to our first parents in Paradise to warn them against the wiles of Satan:

So spake the Eternal Father and fulfilled
All justice, nor delayed the winged saint
After his charge received; but from among
Thousand celestial ardors, where he stood,
Veiled with his gorgeous wings;
Straight knew him all the bands
Of angels under watch; and to his state,
And to his message high, in honor rise.
Him through the spicy forest onward come
Adam discerned, as in the door he sat.

—Rev. R. Kennedy.

To Zacharias, with his spouse grown old,
John, the forerunner's course an angel told.

—James Montgomery.

July 15.

And the angel said: Thou shalt have joy and gladness; and many shall rejoice at His birth.—Luke 1:14.

UNTO those who had eyes to see and a soul to understand, the Nativity was attended by favorable omens in heaven above and on the earth beneath. The story is told in St. Luke's Gospel with a very delicate and lovely touch, and the atmosphere is one of great joy and spiritual expectation. The coming of Jesus was heralded and celebrated by songs which have passed into the praise of the Christian Church. They all sang who had to do with the Holy Child—the angels who escorted Him from the heavenly places and bore the message of the Divine good will; Elizabeth, Zacharias, Simeon, and chiefly the Blessed Virgin, on whom the very crown of motherhood rested.

—Rev. John Watson, D. D.

Still through the cloven skies they come
  With peaceful wings unfurled,
And still their heavenly music floats
  O'er all the weary world;
Above its sad and lowly plains
  They bend on hovering wing;
And ever o'er its Babel sounds,
  The blessed angels sing.

And ye, beneath life's crushing load,
  Whose forms are bending low;
Who toil along the climbing way
  With painful steps and slow,—
Look now! for glad and golden hours
  Come swiftly on the wing;
Oh, rest beside the weary road,
  And hear the angels sing.

—Edmund Hamilton Sears.

THE SIGN OF ANGELIC MINISTRY.

July 16.

And Zacharias said unto the angel: Whereby shall I know this? for I am an old man, and my wife well stricken in years.—Luke 1:18.

THE time was ripe in the economy of God for Christ's advent, for man in sin had sunk to deepest depths. But though there was no human welcome to Christ, God granted to the men of that day certain signs that were wholly supernatural and remarkable. He gave the sign of the angelic ministry—the message to Zacharias; the message to Mary; the word to Joseph; the first solo of the advent over the plains of Bethlehem. An angel announced the coming of the forerunner to Zacharias; an angel announced to Mary that she should bring forth a son; an angel warned Joseph, and led him out of peril; an angel sang the song of the advent to the shepherds, and was joined by a multitude of the heavenly chorus; so that the angels, who had so long been silent, came again to announce the advent on earth of their King.

—Rev. G. Campbell Morgan.

True, she had just been visited by an angel, who had apparently dissolved her cloud of fears.

—Frank W. Gunsaulus, D. D.

Once, only once, in the revolving years,
Celestial song has gladdened mortal ears:
Once, only once, has heaven come down to earth
With angel tidings of a Savior's birth.

—Ella Gilbert Ives.

GABRIEL, THE MESSENGER OF GOD.

July 17.

And the angel answering said unto him: I am Gabriel, that stand in the presence of God; and am sent to speak unto thee and to show thee these glad tidings.--Luke 1:19.

THIS same Gabriel, who subsequently announced the birth of the prophet John, spoke of his own peculiar authority, as, "that Gabriel who attended in the presence of God." Manifestly some such thought as this was to be impressed on Zachariah. As you are a priest here in this temple on earth, so am I likewise a priest in the temple of heaven. There is something peculiarly winsome and familiar in the intercourse which Zachariah, the prophet, held with angels. There is an entire absence of that consternation and fear and splendor which usually accompanied angelic manifestations. Repeatedly does Zachariah say, "I talked with the angel," and "the angel answered me;" till we are led to ask the question, "Was that angel a messenger of inferior rank? Or did he designedly adapt himself to the prophet's lowly conditions?" —Mrs. Geo. C. Needham.

Angels are capable of receiving such wisdom because their interiors are open; and wisdom, like every other perfection, increases towards the interior. —Swedenborg.

There was no boundary between earth and Heaven to him. The ladder was always standing there, and he went up and down at will with the angels. —Russell H. Conwell.

I sing the birth was born tonight,
The Author of both Life and Light;
The angels so did sound it.

—Ben Jonson.

This Gabriel knows and sings thy name
With rapture on his tongue.

—Isaac Watts.

THEY SERVE ON EARTH AND SING IN HEAVEN.

July 18.

And the angel said: Behold thou shalt be dumb and not able to speak, until the day that these things shall be performed, because thou believest not my works.—Luke 1:20.

ALL that we know of the angels is, that they serve on earth and sing in heaven. All the idea that man can form of the ways of Providence, and of the employment of angels and spirits, must ever fall short of the reality; but still it is right to think of them. What can have a more exalting influence on the earthly life than to make ourselves, in these first days of our existence, conversant with the lives of the blessed—with the happy spirits whose society we shall hereafter enjoy? We should accustom ourselves to consider the spirits of heaven always around us, observing all our steps, and witnessing our most secret actions. Whoever has become accustomed to this idea will find the most solitary place peopled with the best society.

—Martin Luther.

I have talked much with angels about innocence, and have been told that innocence is the being of all good and that good is therefore so far good as it has innocence in it, consequently that wisdom is so far wisdom as it partakes of innocence.

—Swedenborg.

Hark! hark my soul! Angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore;
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more!
Angels of Jesus, angels of Light,
Singing to welcome the pilgrims of the night.

—Faber.

July 19.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth.—Luke 1:26.

THE Archangel Gabriel is mentioned by name but twice in the New Testament, in Luke 1:19, 26. On each of these occasions he filled the office of a messenger or bearer of important tidings. St. Gabriel has been many times portrayed as the messenger announcing the birth of John the Baptist and that of Jesus Christ. The great number of the representations of the Annunciation to the Virgin Mary make it difficult to select those of which to speak. The earliest pictures of this event portray it with great simplicity, purity and grace. A spiritual mystery is being depicted, and is handled with sincere reverence and the utmost delicacy. The scene is usually the portico of an ecclesiastical edifice. The archangel is majestic and beautiful; is clothed in white, wearing the tunic and pellium. His wings are large and brilliant with many colors, and his abundant hair is bound with a jeweled tiara. He bears either the scepter of power or a lily in one hand, while the other is extended in benediction. Sometimes he holds a scroll inscribed with the words, "Ave Maria, gratia plena," Hail! Mary, full of grace; which words Dante represents Gabriel as constantly repeating in Paradise.

—Clara Erskine Clement.

Gabriel, this day by proof thou shalt behold,
Thou and all the angels conversant on earth
With man or men's affairs, now I begin
To verify that solemn message, late
On which I sent thee to the Virgin pure
In Galilee that she should bear a son,
Great in renown, and call'd the Son of God.

—Milton.

The Angel (who came down to earth
With tidings of the peace so many years
Wept for in vain, that op'd the heavenly gates
From their long interdict) before us seemed
In a sweet act, so sculptured to the life,
He looked no silent image. One had sworn
He had said: "Hail!" for she was imaged there,
By whom the key did open to God's love. —Dante.

July 20.

And the angel came in unto her, and said: Hail! thou that art highly favored, the Lord is with thee: Blessed art thou among women.—Luke 1:28.

OF CHILD angels there is an almost inexhaustible lore. Donatello's winged babes fill many a spandrel most captivatingly. They beam above a "Nativity." They weep piteously at a "Deposition in the Tomb." They clasp hands and sing in Tuscan marble groups. Lucca della Robbia ranged them in lovely friezes of enameled terra-cotta. In the greatest of all sacred pictures, Raphael's incomparable "san sisto" Madonna, it often escapes notice that the whole space behind the figures is filled with innumerable cherub faces, giving a sense of multitudinous adoration. But no one forgets the two lovely children that look out from the threshold of that faultless composition. They stand for the awakening of the infant mind to spiritual truths, and may be called Meditation and Contemplation. It is infancy consecrated by immortal art. In pictures that represent the flight into Egypt the hovering cherubs are supposed to be the spirits of the Innocents slain by Herod in Bethlehem. The subject of child angels leads to that of guardian angels. Recalling Browning's poem "The Guardian Angel of Fano," we pass from the images of the painter to those of the poet. It has been said that when Dante is great, nobody surpasses him. Surely in portraiture of angels no one equals him. There is a vivid suddenness, an awful radiance when they appear in the "Divina Commedia," unique in all poetry.

Passing from Dante to Tasso is to pass from gold to silver, from sunlight to moonlight. Tasso seems too labored, too honeyed, too conscious of artistic effect; yet his Gabriel in the first canto of the "Gerusalemme Liberata," v. 104, is very fine:

"A youth he seemed in manhood's ripening years.
On the smooth cheek where first the down appears,
Refulgent rays his beauteous locks enfold,
White are his nimble wings, and edged with gold.
With these through winds and clouds he cuts his way,
Flies o'er the land and skims along the sea."

—From Essay entitled "Angels in Art and Poetry."

Archangels leave their high abode
To learn new mysteries here, and tell
The love of our descending God—
The glories of Immanuel. —Anonymous.

Fritz Von Uhde

THE ANNOUNCEMENT TO THE SHEPHERDS

(See page 304)

Miegard

HOLY NIGHT

(See page 306)

THE VISIT TO MARY.

July 21.

And when she saw the angel she was troubled at his saying, and cast in her mind what manner of salutation this should be.—Luke 1:29.

THE same heavenly ambassador which appeared to Elizabeth was sent to a poor virgin called Mary, who lived in obscurity at Nazareth; this virgin being ordained by the Most High to be the mother of the great Savior of the world, was saluted by the angel in the most respectful terms. Such an address, from so exalted a being, greatly alarmed the meek and humble virgin, to allay whose fear the angel related, in most rapturous terms, the subject of his embassy, that she was chosen of God to the great honor of being the mother of the promised and long-expected Messiah. —Fleetwood.

With angels and spirits the interiors determine the face; and in the spiritual world quarters are not fixed, as in the natural world, but are determined by the face. —Swedenborg.

God in the midst, Madonna and her babe
Ringed by a bowery, flowery angel brood.
—Mrs. Browning.

Out of all the hundred fair Madonnas,
Seen in many a rich and distant city,—
Sweet Madonnas with the mother's bosom,
Rapt Madonnas caught in clouds to heaven,
Clouds of golden, glad, adoring angels;
Guido's queen which men and angels worship,—
Oftenest I shall think of Peruginos.
—Sir E. Arnold.

July 22.

And the angel said unto her: Fear not, Mary; for thou hast found favor with God.
—Luke 1:30.

ARE they not all ministering spirits sent forth to minister? Perhaps you never thought of it, but those two words in the original are not the same, and there is very great beauty, too, in the feature of difference. Are they not all "worshiping" spirits? Do you not see the beauty of it? To my mind, it links heaven to earth more exquisitely than I ever conceived before.

—W. Morely Panshou, LL. D.

Could we better understand the angelical nature, properties and perfection, and what converse and intercourse of these spirits is one with the other, and with God, how they love and praise Him, and how He communicates Himself to them, we should have more worthy and awful thoughts of God, the Maker and Lord of them—we should have more worthy thoughts of His power, wisdom and greatness. There is a world of thoughts as well as men. Oh! glorify the God of angels, magnify Him.

—Pneumatologia, 1701.

For Christ is born of Mary,
And gathered all above;
While mortals sleep, the angels keep
Their watch of wondering love.
We hear the Christmas angels
The great glad tidings tell;
Oh, come to us, abide with us,
Our Lord Immanuel!

—Phillips Brooks.

Be still, ye clouds of heaven!
Be silent, earth!
And hear an angel tell
Of Jesus' birth.
While she whom Gabriel hails
As full of grace,
Listens with humble faith
In her sweet face.

Gather a garland bright
  For Mary's shrine.
For on this bless'd day
  She knelt at prayer;
When lo! before her shone
  An angel fair.
"Hail Mary!" thus he cried
  With reverent fear;
She with sweet wondering eyes,
  Marveled to hear.

—Adelaide Proctor.

SWEETEST NAME IN SERAPH SONG.

July 23.

And the angel said: Thou shalt bring forth a son and shalt call his name Jesus.
—Luke 1:31.

OF WHAT rank was the Archangel Gabriel who was sent to Mary? It is against our preconceived notions to consider the Archangel Gabriel as belonging to any of the inferior ranks of angels, both because of the dignity of Mary, as well as the solemn, tremendous and absolutely unique mission on which he came. The question arises, then, Is any member of the higher choirs ever sent on a message to earth? St. Athanasius, Scotus, Molina, say yes. Great names say so. St. Dionysius, Bonaventure, St. Thomas; Suarez, however, says that God does sometimes dispense with the laws that guide the angelic kingdom, as He does in the case of miracles on earth; and the common belief is that Gabriel must be one of the highest of the order of Seraphim, if not the very highest, because of the Incarnation.

—The Holy Angels.

Gold, gold, gold and gold
  Gleam a hundred angels' wings,
When Mary wraps Him fold in fold
  In swaddling bands and sings:
Queis Puero et Virgini
  Exultant omnes Angeli.

—Selwyn Image.

Now, let us sing the Angels' Song
  That rang so sweet and clear
When heavenly light and music fell
  On earthly eye and ear.
To Him we sing, our Savior King,
  Who always deigns to hear:
"Glory to God! and peace on earth!"

He came to bring a glorious gift,
  "Good will to men"—and why?
Because He loved us, Jesus came
  For us to live and die.

Then sweet and long the angel's song
  Again we raise on high:
"Glory to God! and peace on earth!"

—Francis Ridley Havergal.

Hark! the sound of angel-voices
  Over Bethlehem's star-lit plain;
Hark! the heavenly host rejoices,
  Jesus comes on earth to reign.
See celestial radiance beaming,
  Lighting up the midnight sky;
'Tis the promised day-star gleaming,
  'Tis the day-spring from on high.

—Rebecca Phoenix Coe.

GUARDIAN OF CELESTIAL TREASURY.

July 24.

And the angel said: He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.—Luke 1:32.

MARY is grave and sedate. By her side a lily is growing in a pitcher. Gabriel, discreetly robed in white, stands behind the Virgin and speaks to her. He looks somewhat heavy, as if flight might be difficult to him, but his aspect is very benignant. He is such an angel as such a Virgin would have liked to see. —Henry Van Dyke.

Gabriel, the gentle angel of the Annunciation, the Trumpeter of the Judgment Day, is particularly dear to us, as it was through him came the glad tidings of redemption. —By M.

Gabriel (God is my strength) is the guardian of the celestial treasury; a bearer of important messages; the angel of the Annunciation; and the preceptor of the patriarch Joseph. His symbol is the lily. Gabriel naturally came to be regarded as the angel who presides over child-birth. —Clara E. Clement.

Medieval tradition assumed to know the names and functions of heavenly beings. Modern thought makes no such claim. Early Catholic teaching told of Michael, Raphael, Gabriel, and gave to one his warrior's sword, to the other his pilgrim's staff, to the third his perfumed branch of lilies. In place of these legends there has grown up a larger symbolism—vague, yet understood of all men, whatever their creed or nationality. We speak of the Recording Angel, the Angel of Peace, of Death, of the Resurrection. Again, in olden times tradition had devised a species of heavenly livery corresponding with the wearer's rank in supposed celestial hierarchy. The color for seraphs was red, cherubs blue, and so on. —Isabel McDougal.

We are lilies fair,
The flowers of virgin light;
Nature held us forth and said
"Lo! my thought of white."

Ever since then, angels
  Hold us in their hands;
You may see them when they take
  In picture their sweet stands.

—Leigh Hunt.

Lowliest of women, and most glorified!
  In thy still beauty sitting calm and lone,
A brightness round thee grows—and by thy side,
  Kindling the air, a form ethereal shone,
Solemn, yet breathing gladness.

—Mrs. Hemans.

July 25.

Then said Mary unto the angel: How shall this be?—Luke 1:34.

IN THE famous painting of the Annunciation by Fra Angelico, we find the simplest of scenes. The Archangel, clad in a robe of sparkling color, and having a glorious halo of gems and gold around his head of sunny curls, enters through a colonnade to the Madonna, who is seated. —Geo. C. Williamson.

Of the Madonna Dolorosa is the famous tondo of Botticelli. A beautiful angel turns upwards his melancholy gaze towards the Mother. Her eyes and her thoughts are far away. Even the angels, lovely as they are, show an almost human despair in their angelic hearts. They are wholly unlike the incarnate Innocences of Fra Angelico, with their robes of tender hues, and their many-colored, sunlit wings. Still less do they resemble the radiant child-denizens of heaven, as Bellini, Raphael, Francia, Carpaccio or Boccaci painted them. As we look at them we almost fancy that they burst into "such tears as angels weep." Angelico's Annunciations mark no special advance, except in their heavenliness. His best is the one in the Convent of St. Marco. The angel is perhaps less majestic than is usual with this painter, but the Virgin is only the more to be worshiped, because here, for once, she is set before us in the verity of life. The beautiful Gabriel bends before the Virgin, with his arms crossed on his breast, and the painter may have had in his mind the lovely passage of Dante, which is in itself a picture of the Annunciation in clear and glowing verse. —Farrar.

But at her side
An angel doth abide
With such perfect joy
As no dim doubts alloy;
An intuition,
  A glory, an amenity,
Passing the dark condition
  Of poor humanity,
As if he surely knew
All the blest wonders should ensue.

—Charles Lamb.

July 26.

And the angel answered and said unto her: The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son of God.—Luke 1:35.

THE pictures of the Madonna, or Virgin Mary, may be divided into two classes: the devotional, which illustrate the doctrines or teaching of the early Church; and the historical, or the representation of the actual scenes in the life of the Mother of Christ. When the Virgin is represented wearing a crown or bearing a scepter, and attended by worshiping angels, she is in the character of the Queen of Angels. Perhaps there are no artistic representations that appealed to a greater number of people, of all possible types, than do those of angels in both sculpture and painting. One reason for this seems to me to be that angels represent our highest ideal of created beings—beings that we can only realize through the power of imagination, either our own imagination or that of another. It is well worth while to study the various types of angels which are a rich portion of the legacies of the artists to the world. It is surely right to attempt to imagine the glories of a sphere beyond this—a heaven of purity and glory.

There have been many curious conceits introduced into some of the early religious pictures, and I have seen two instances in which little seraphim and angels are perched on trees, near the Virgin and the Holy Child. The idea seems to be that these "Birds of God"—as Dante calls the angels—are making music and singing for the Divine Infant, some of them also praying for His solace. —C. E. Clement.

The Angel who to earth the news made known
  Of peace that men had wept for many a year,
And heaven long barred and closed had open thrown,
  Before us stood in sculptured form so clear,
In attitude that sweetest thought betrayed,
  That he no speechless image did appear.
One could have sworn that he his Ave said;
  For there, too, in clear-imaged form, was she
Who turned the key that high love open laid,
  And on her mien is written, one might see
"Ecce Ancilla Dei" full as plain
  As figures that on wax imprinted be. —Dante.

THE ARCHANGEL GABRIEL.

July 27.

And the angel said: Behold with God nothing is impossible.—Luke 1: 37.

FIVE HUNDRED years elapse between the recorded advents of the Archangel Gabriel; but it is the same mighty Prince of the Heavenly Hierarchy who stands again upon the earth. He, unchanged by the hand of the time (for time is not in the realms of bliss), is the same spiritual being who was sent by the mysterious Voice to interpret to Daniel, "the greatly beloved," the vision on the banks of the Ulai, and who came centuries later to Zacharias, "the righteous before God," amidst the gorgeous ritual of the Temple at Jerusalem; and again to the highly favored and ever Blessed Virgin of Nazareth. To Daniel he was made known by the command from on high, "Gabriel, make this man to understand the vision." To Zacharias he announced his name and office: "I am Gabriel that stand in the presence of God." To the Blessed Virgin it was sufficient that he came from on high; her faith and humility needed no further proof. He who comes thus had descended from the court of the Heavenly King; he had come from an atmosphere of love, pure, satisfying love; from the realms of perfect bliss, to announce God's love and mercy toward men. His office had none of the mystic power of "the great Prince," St. Michael, who comes before us as the great leader in the struggle against the strong but fallen Powers of Evil. Gabriel announces God's purposes, Michael enforces them. The first half of Gabriel corresponds to the word "Geber," translated "man," and signifies "man of God" or "man God"—the strong man of God. Daniel is the first writer who records the names of angels. The two Archangels, Michael and Gabriel, named by him, are the only two found in the canon of Scripture; others are, however, mentioned in apocryphal writings several centuries after those named by Daniel.

—By author of "Gabriel, the Archangel."

The angel who presided at my birth
Said: "Little creature formed of joy and mirth,
Go, love without the help of anything on earth."

—William Blake.

If the angels who attended
To declare the Savior's birth,
Who from heaven with sons descended
To proclaim good-will to earth:

If in pity of our blindness,
They had brought the pardon needed,
Still Jehovah's wondrous kindness
Had our warmest hopes exceeded.

—Hannah More.

A rustling as of wings in flight,
An upward gleam of lessening white,
So passed the vision, sound and sight.

But round me, like a silver bell
Rung down the listening sky to tell
Of holy help, a sweet voice fell:

"Still hope and trust," it sang; "the rod
Must fall, the wine-press must be trod
But all is possible with God."

—J. G. Whittier

July 28.

And Mary said: Behold the handmaid of the Lord; be it unto me according to thy word! And the angel departed from her.—Luke 1:38.

BUT if fancy may revel among the opening pages of the world's history and gather a wealth of imagery around these guardians and ministers to the wants of the young creation —how much richer and more replete with beauty is the wonderful and awesome epoch of the coming of the lost world's Savior! And here, we know that not the wildest dreaming, not the utmost exuberance of imagination can approach the truth.

And now the flower from the root of Jesse is about to bloom. . . . Fifteen years, as we count time, and then the Archangel Gabriel comes to Zachary. How impatiently must this gentle spirit have waited for the intervening six months to pass.

"He bore the palm
Down unto Mary when the Son of God
Vouchsafed to clothe Him in terrestrial weeds."

Thus Dante saw him and thus Angelico has painted him. At the first look of the Omnipotent, indicating the Divine will, the gracious messenger raises his pinions all glowing with the light of the Divine Complaisance above his head, rises upon them above the watching throngs and sweeps through the ether to that small house of Nazareth; standing before her whom he has watched over and loved as only angels love, bending his star-crowned head and veiling his radiant face with his pulsing pinions, he hails her, "full of grace."

The watching angels who have accompanied him wait as do the mighty hosts, the numberless spirits in the sphere whence they have just descended—upon that weak woman's answer. She questions and is answered, and then, "Behold the handmaid of the Lord." Hark to the angelic hosannas! They echo down the centuries bearing superhuman strength and heavenly consolation to hearts "weary with dragging the crosses" of an existence otherwise beyond all mortal bearing.

enceforth it would seem that the courts of the King of kings

must be deserted, so dense is the throng of angels in that small corner of the world where dwells the Mystic Rose. They crowd the house at Nazareth all the day, they hover over the slumbers of their queen during the midnight watches, and when she moves abroad surely she of Sheba was not more magnificently attended. Angels sustain her footsteps, archangels shadow her with their wings lest the Syrian sun beat upon her head too fiercely, the winds of the Syrian desert assail her form too roughly. The principalities and dominations watch her lest she grow weary, the virtues lead her gently, the powers ward off the evil one who will not believe that earth holds a mortal who is not his lawful prey. Above, in the blue arch of heaven, the higher choirs chant the praises of the Creator in that He has shown such mercy to man, and has had regard to the humility of His handmaid. Verily is she to be called "blessed." —M.

Bright angels are around thee,
They that have served thee from thy birth, and there
Their hands with stars have crowned thee;
Thou peerless Queen of Air,
As sandals to thy feet the silver moon dost wear.

—Longfellow.

Golden harps are sounding
  Angel voices ring,
Pearly gates are opened,
  Opened for the King.

—F. R. Havergal.

July 29.

And lo! the Angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.—Luke 2:9.

THE humble cave of Bethlehem is now the center of attraction to the heavenly hosts. In the deep silence of the midnight hour, whilst animate and inanimate nature slept, a light from heaven shone over the humble manger and angels worshiped God-made man. Leaving the rich and learned of the earth to discover the meaning of the new star seen in the eastern heavens, a message of simplest wording, requiring no interpretation, is sent to the lowly shepherds. All suddenly, they know not whence he came, a radiant form stands beside them, "and the brightness of God shone round about them, and they feared with a great fear." But a melodious voice sounded in their ears, speaking words of comfort. "Fear not," said the angel, "for behold I bring you good tiding of great joy, which shall be to all the people. For this day is born to you a Savior who is Christ the Lord." And then there appeared a multitude of the heavenly host, praising God and saying, "And saying glory in the highest, and on earth, peace." When the awed listeners to this heavenly harmony spoke, how discordant must not their voices have sounded, even to themselves. There is no event in all the childhood around which more graceful legends have clustered than the flight into Egypt. Angels are particularly busy here, from the one who roused Joseph from his sleep saying, "Arise and take the Child and His mother and fly into Egypt," to the dainty cherubs who poise themselves among the branches of the sycamore trees. Angels lead the ass upon which our Lady rides, and angels bring them food, arrange for their shelter at nightfall, lead the way through the wearying desert and along the barren sea coast. And when the time is come for the return to Nazareth an angel again leads the way. The helpless infancy is passed, and with His parents He goes up to Jerusalem. And afterwards? The record of the next eighteen years is summed up in five words. We would fain know more, our hearts yearn over that sweet group at Nazareth; such never was womanhood more perfect, mother-

hood more tender. And far beyond all reverend homage and loving service rendered by Son to parent, was the filial abnegation of that Boy. For "He was subject to them." That is all. We would question of the ministering spirits something of those precious years, that wonderful childhood, that gracious youth, that benignant early manhood; but all is silence. There we must leave Him in that humble cottage beneath the shadow of the Galilean mountains, with the angels for His playfellows while He grows in grace with God and man. —M.

"What means this glory round our feet,"
The Magi mused, "more bright than morn?"
And voices chanted, clear and sweet,
"Today the Prince of Peace is born."

"What means that star," the shepherds said,
"That brightens through the rocky glen?"
And angels, answering overhead,
Sang, "Peace on earth, good will to men."

And they who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angel's song,
"Today the Prince of Peace is born!"

—James Russell Lowell.

July 30.

And the angel said unto them: Fear not, for behold, I bring you good tidings of great joy which shall be to all people.—Luke 2:10.

CHRIST was born not merely nor simply for the delight and joy of the angels, but especially for the redemption of man. And man must hear the glad tidings. But who shall bear them? We know not who the honored angel was. His name is not recorded in our Gospels. No doubt, however, he was high among the ranks and orders of the heavenly hierarchies. For when he appears, the glory of the Lord has so enswathed them that it shines all around the shepherds and bathes the plains with its rosy light, its celestial radiance. —Rev. Lewis R. Dunn.

There is a beautiful legend, however, which tells how one shepherd did miss what the others enjoyed that night, and yet was not a loser. The legend relates that one of the shepherds was kept at home, watching a fevered guest, the night the angels came to Bethlehem with the announcement of the birth of Jesus, and sang their songs of joy. The other shepherds saw the heavenly host, heard their song, and beheld the glory. Returning home, their hearts were wondrously elated. But all the night Shemuel sat alone by the restless sufferer and waited. His fellow-shepherds pitied his deprivation—that he missed the vision and the glory which they had seen. But in his lowly serving, Shemuel had blessing and reward of his own. He missed, indeed, the splendor of that night in the fields, and in his serving he gave his own life; but his eyes saw then a more wondrous glory than that which his fellow-shepherds had seen:

"Shemuel, by the fever bed,
Touched by beckoning hands that led,
Died and saw the Uncreated;
All his fellows lived and waited."

* * * *

—Anonymous.

Far away in an Eastern country,
On a peaceful plain,

Stokes

ADORATION

(See page 316)

Hofmann

THE TEMPTATION OF CHRIST

(See page 320)

Watchful shepherds their flocks were guarding,
  Where for rest their folds had lain.

Suddenly a great light breaketh
  O'er the little fold,
And a voice so strangely tender
  Spake the words foretold:

"Fear not, little band of watchers,
  Only peace our message brings;
Peace on earth, good will to men,
  The harmony of heaven sings.

This the message bear we to you,
  Filled with peace, and joy, and light;
In the little town of Bethlehem,
  Lies the Savior, born tonight."

—W. A. W.

July 31.

For unto you is born this day, in the city of David, a Saviour which is Christ the Lord.
—Luke 2:11.

TODAY I want you, for once, to think of this—that it was a hymn; that these angels were singing, even as human beings sing. Music has been called the speech of angels; I will go further and call it the speech of God Himself. Music is a pattern and type of heaven, and of the everlasting life of God, which perfect spirits live in heaven; a life of melody and order in themselves; a life of harmony with each other, and with God. Some of us may not be able to make music with our voices, but we can make it with our hearts, and join in the angels' song this day, if not with our lips, yet in our lives. On this day began that perfect melody of the Son's life on earth; one song and poem, as it were, of wise words, good deeds, spotless purity and untiring love, which He perfected when He died and rose again, and ascended on high forever to make intercession for us with music sweeter than the song of angels and archangels, and all the heavenly host. —Charles Kingsley.

Under the starry heavens, along the lonely hillsides, these shepherds are keeping their watch; suddenly the angel of the Lord comes upon them, the glory of the Lord encompasses them with a girdle of light brighter than the midday sun could have thrown around them. "Fear not," says the angel; "for behold, I bring you good tidings of great joy." . . . But they had something more to see and hear ere their visit to the village is paid. The voice of that single angel has scarce died away in the silence of the night—lost in wonder they are still gazing on his radiant form—when suddenly a whole multitude of the heavenly host bursts upon their astonished vision, lining the illuminated heavens. Human eyes never saw before nor since so large a company of the celestial inhabitants hovering in our earthly skies; and human ears never heard before nor since such a glorious burst of heavenly praise as those angels then poured forth—couching it in Hebrew speech, their native tongue for the

time foregone, that these listening shepherds may catch up at once the cradle-hymn that heaven now chants over the new-born Savior. —Rev. William Hanna, D. D., LL. D.

The sky can still remember
  The earliest Christmas morn,
When in the cold December
  The Savior Christ was born.

And still in darkness clouded
  And still in noon-day light,
It feels its far depths crowded
  With angels fair and bright.

O, never failing splendor!
  O, never silent song!
Still keep the green earth tender,
  Still keep the gray earth strong.

O, angels, sweet and splendid,
  Throng in our hearts and sing
The wonders which attended
  The coming of the King.

—Phillips Brooks.

BOOK VIII.

August.

August.

THE ANGEL AND THE SHEPHERDS.

August 1.

And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.—Luke 2:12.

THERE is something so unspeakably great and glorious in this union of earthly obscurity with heavenly splendor, of angels with shepherds, of the form of a servant with the majesty of a king, that the well-known saying, "It is not thus invented," can never be better applied than to the whole narrative.

—F. F. Van Osterzee.

The birth of the Savior was not without attestations of His Divine glory. If His birth was mean on earth below, it was celebrated with hallelujahs by the heavenly host in the air above. The "Onomasticon" of Eusebius informs us that about "a thousand paces from Bethlehem stands a tower called Elder—that is, the tower of the Shepherds—a name which foreshadowed the angelic appearance to the shepherds at the birth of our Lord.

—Geikie.

All my heart this night rejoices
As I hear, far and near,
Sweetest angel voices;
"Christ is born!" their choirs are singing,
Till the air everywhere
Now with joy is ringing.

—C. Winkworth.

Run, shepherds, run, where Bethlehem blest appears.
We bring thee best news; be not dismayed;

A Savior there is born more old than years,
Amidst heaven's rolling height this earth who stayed
In a poor cottage inned, a virgin maid
A weakling did him bear, who all us bears;
There is He poorly swaddled, in manger laid,
To whom too narrow swaddlings are our spheres:
Run, shepherds, run, and solemnize His birth.
This is that night—no, day—grown great with bliss,
In which the power of Satan broken is.
In heaven be glory, peace unto the earth!
Thus singing, through the air the angels swarm,
And cope of stars re-echoed the same.

—Drummond.

Elysian race, while o'er their slumbering flocks
The Galilean shepherd watched, ye came
To sing hosannas to the heaven-born Babe,
And shed the brightness of your beauty round;
Nor have ye left the world, but still, unseen,
Surround the earth, as guardians of the good,
Inspiring souls, and leading them to heaven!
And oh! when shadows of the state unknown
Advance, and life endures the grasp of death,
Tis yours to hallow and illume the mind;
he starry wreath to bring, by angels worn,
And crown the spirit for her native sphere.

—Anonymous.

August 2.

And suddenly there was with the angel a multitude of the heavenly host praising God, saying.—Luke 2:13.

IT WAS as if attendant angels had only waited the signal. As, when the sacrifice was laid on the altar, the Temple-music burst forth in three sections, each marked by the blast of the priests' silver trumpets, as if such psalm were to be a "Tris-Hagion," so, when the Herald-Angel had spoken, a multitude of heaven's host stood forth to hymn the good tidings he had brought. What they sang was but the reflex of what had been announced. It told, in the language of praise, the character of what had taken place. Heaven took up the strain of glory; earth echoed it as "peace;" it fell on the ears and hearts of men as "good pleasure." Only once before had the words of the angels' hymn fallen upon mortal ears, when, to Isaiah's rapt vision, heaven's high temple had opened, and the glory of Jehovah swept its courts. Now the same glory enrapt the shepherds on Bethlehem's plains. The hymn had ceased; the light faded out of the sky; and the shepherds were alone. But the angelic message remained with them. —Edersheim.

There were whisperings in the heavens,
  There were murmurings in the clouds;
There were harp-tones full of sweetness
  From the joyous angel crowds;
There were songs from holy voices,
  There was brightness o'er the morn,
And nature thrilled with gladness
  When our Savior Christ was born.

—Anonymous.

Hark! the herald angels sing
Glory to the new-born King,
Peace on earth, and mercy mild,
God and sinners reconciled.
Joyful, all ye nations, rise,
Join the triumph of the skies;
With the angelic host proclaim,
Christ is born in Bethlehem.
Hark! the herald angels sing
Glory to the new-born King.

—Charles Wesley.

August 3.

And the angels sang: Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

ON THAT night, indeed, it seemed as if the heavens must burst to disclose their radiant minstrelsies; and the stars, and the feeding sheep, and the light and sound in the darkness and stillness, and the rapture of faithful hearts, combine to furnish us with a picture painted in the colors of heaven.

—Farrar.

The song of the herald angels was the best and sweetest the world has ever heard. Watchers by the sick that night heard the sweet melodies of heaven and were comforted; a dreaming boy once saw the pearly doors of God's house open and angels pouring forth their songs; a mother once heard the angels sing as they passed over her head, and she never forgot the joy it gave her, but this song was the best of all songs. It did not last very long, though; it was just like a great many of the sweet things of earth—soon over; and the joyous company of singers took their way back to heaven. —Alfred Fowler.

You will observe that the angels in this song were not recommending peace, but proclaiming it. They are not exhorting men, but praising God. Their language is not that of our Lord when He said, "Blessed are the peacemakers;" or of the Apostle Paul when he exhorted Christians to "live peaceably with all men;" the words of the heavenly host are not a precept or a persuasion to peace, but an announcement of it, as a part of the "gospel (or good tidings) of great joy" which they were commissioned to bring. —Archbishop Whately.

It is not possible for us to apprehend all the spiritual beauty which lay deep down, glorifying God, in this devotion of the angels. It is plainly a devotion of joy, of such joy as angels can feel. It was joy in a mystery long pondered, long expected, yet whose glory took them by surprise when at length it came.

It was a joy full of unselfishness towards men whose nature was at that moment triumphing over theirs. In their song they made no mention of themselves, only of God in the highest, and then of men on earth. How beautiful, how holy, in this silence about themselves. —Faber.

O! lovely voices of the sky,
  Which hymned the Savior's birth,
Are ye not singing still on high,
  Ye that sang "Peace on Earth?"
To us yet speaks the strains,
  Wherewith, in time gone by,
Ye blessed the Syrian swains,
  O! voices of the sky.

—Mrs. Hemans.

A PROPHESY FULFILLED.

August 4.

As the angels were gone away from them into heaven, the shepherds said one to another: Let us now go even unto Bethlehem. And they came with haste and found the babe lying in a manger.—Luke 2:15.

ONE mile from Bethlehem is a little plain in which, under a grove of olives, stands the bare and neglected chapel known by the name, "The Angel to the Shepherds." The Chapel of the Herald Angels is a mere rude crypt; the poverty of the chapel harmonizes well with the humble toil of those whose radiant vision it is intended to commemorate. The shepherds made their way to the inn of Bethlehem when those angel songs had ceased to break the starry silence, and found Mary and Joseph and the babe lying in the manger. The fancy of poet and painter has alike reveled in the imaginary glories of the scene. They have sung of the "bright harnessed angels" who hovered there, and of the stars lingering beyond their time to shed their sweet influence upon that smiling infancy. They have painted the radiation of light from the manger-cradle, illuminating all the place till the bystanders are forced to shade their eyes from that heavenly splendor. But all this is wide of the reality. Such glories as the simple shepherds saw were seen only by the eye of faith.

—Farrar.

The shepherds went back to their sheep. They had seen their only angels. The next night, the next year, brought no more. They talked all their lives about this one great experience. Did they search the skies midnight upon midnight for that flower of life? Did they tell the children's children how the splendid Oriental zenith burst that only time into celestial bloom? How the soft winter wind broke into articulate speech? How he looked—the mighty one, who was Gabriel of the heavenly host? And how they found that spirits spoke the truth? For there was the Child and the manger. —E. Stuart Phelps.

But see the Virgin blest
Hath laid her babe to rest
And all about the courtly stable
Bright-harness'd angels sit in order serviceable. —Milton.

The shepherds went their hasty way,
And found the lowly stable-shed
Where the Virgin-Mother lay.

They told her how a glorious light,
  Streaming from a heavenly throng,
Around them shone, suspending night!
  While sweeter than a mother's song
Blest angels heralded a Savior's birth.
"Glory to God on high! And peace on earth!"

—Coleridge.

Seraphs with elevated strains,
  Circle the throne around,
And move and charm the starry plains
  With an immortal sound.
Jesus the Lord, their harps employ,
  Jesus my love, they sing,
Jesus, the name of both our joys,
  Sounds sweet from every string.

—Isaac Watts.

August 5.

His name was called Jesus, which was so named of the angel before he was conceived in the womb.—Luke 2:21.

IT WAS on this day that Christ first publicly received the name of Jesus which the command of the angel Gabriel had already announced. In Carpaccio's "Presentation in the Temple," painted in 1510, and now in the Venice Academy, the painter reaches his highest height. Simeon is met by the Virgin, who carries in her arms a noble child. On the marble steps beneath are three wingless angioletti, with flute and viols, of whom the one in the center is perhaps the most charming figure Carpaccio ever painted. —Farrar.

Since the great God designed a creation for His own glory, it became Him to erect a most splendid house, where He would be most seen and best served. It became Him to have a vast retinue of splendid domestics surrounding His throne, applauding His majesty, attending His commands, ready to execute His pleasure in any part of His dominions. These are usually called angels in Scripture, concerning whom the Scripture-Revelation, being but concise and brief, leads us to such inquiries as set forth in these "Inquiries concerning the state and economy of the Angelical Worlds." —John Reynolds, 1723.

How solemnly, how divinely, the holy drama of a new revelation opens! An angel from heaven, a man on earth—these are invariably the two chief characters in the sacred story; heaven acting upon earth, man brought into contact with the beings of the invisible world. On one hand, an Israelite, one of the peculiar people to whom the provinces belong; more, one of its priests appointed to plead for God to man, and for man to God; one especially chosen out of the chosen nation.. On the other, "I, Gabriel, that stand before the presence of God." The scene is the most sacred spot of the whole earth. Could the opening of the divine N. T. drama be more solemn, more appropriate, more sacred, either as regards person, place, time or action?

—Pfenninger.

In the set noon of time, shall one from heaven,
An angel fresh from looking upon God,
Descend before a woman, blessing her
With perfect benediction of pure love.

—Elizabeth Barrett Browning.

Sweetest note in Seraph's song,
Sweetest name on mortal tongue;
Sweetest carol ever sung—
Jesus, precious Jesus!

—Anonymous.

Crowds of snow-white angels
Throng the golden stairs;
All things are delightful,
All things passing fair;
Bells, clear music making,
Peal the news to earth;
Chimes within make answer,
All is glee and mirth.

—William C. Dix.

August 6.

For it is written: He shall give His angels charge over thee, to keep thee.—Luke 4:10.

I LIKE to think that the angel who was specially appointed to be our guardian during our earthly pilgrimage has his frequent errands to our homes and hearts from childhood to old age. We are told that in heaven their (the children's) angels do always behold the face of our Father. As we remain children in knowledge and understanding even when gray hairs have crowned our temples, we cannot imagine the guardian angel ever laying down his commission. Many an invisible foe he fights with, that we may pass scathless; many an unseen danger never touches us, because between it and us the angel-shield is interposed; many a hopeful message he brings us from our Savior's loving heart, and many a consolatory word he speaks in our times of anguish and grief. Always our own angel, hovering over cradle, over pillow, over task, over toil, over strife, over death-bed, and ready when the summons come to waft us to the mansions of the blessed. —Margaret E. Sangster.

But the sword that pierced your heart forced an entrance for angels, who had been knocking where there was no door—until then. —M. Cholmondeley.

Thy ministering spirits descend
To watch while Thy saints are asleep,
By day and by night they attend,
The heirs of salvation to keep;
Bright seraphs dispatched from the throne
Repair to the stations assigned,
And angels elect are sent down
To guard the elect of mankind.

—Toplady.

M. Feust

CHRIST ON THE CROSS

(See page 330)

Rubens

CHRIST, ST. JOHN AND HIS ANGELS

(See page 403)

Saintpierre

ANGELS OF BEAUTY

(See page 328)

August 7.

For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when He shall come in his own glory and in his Father's and of the holy angels.—Luke 9:26.

WE, WHO hope one day to partake of the nature of angels, should make it our delight even here below to imitate their heavenly tempers, and join in their holy employment; like them, to be ever ready to praise God and do His pleasure; to fulfill His commandments and hearken unto the voice of His words. Thus, from meditating on these holy beings, do we learn how we, even while in the flesh, may hold such communion with them as to prepare for their constant companionship in heaven. As they tarry round about us to deliver us, and have charge over us to keep us in all our ways, so let us cherish and follow their holy influences. Thank God for them, and pray to Him to continue them to us. As they continually serve and praise God before His throne, so let us, their fellow-servants, strive to do His will on earth as they do it in heaven. With angels and archangels, let us unite to praise and magnify His holy name.

—Dean Hook.

S. Benard says: "The angels are not only with you, but for you. They are with you to protect you, they are with you to help you. Nevertheless, although it is He who gives His angels charge over us, yet it is they who with such love obey His bidding, and succor us in all our necessities. Let us therefore cultivate a pious and grateful spirit towards our noble guardians; let us love and honor them as much as we can and as is fitting." All we have said is in commendation of the service of the angels, their help, and the power of prayer. Keep these things in memory, and testify your reverence for the presence of the holy angels to the best of your power. —S. Bonaventure.

It is sweet to feel we are encircled here,
By breath of angels as the stars by heaven;
And the soul's own relations, all divine,
As kind as even those of blood; and thus,
While friends and kin, like Saturn's double rings,
Cheer us along our orbit, we may feel
We are not lone in life, but that earth's part
Of heaven and all things.

—P. J. Bailey.

HEIRS OF SALVATION.

August 8.

Also I say unto you, whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God.—Luke 12:8.

NOW upon the bank of the river, on the other side, Christian and Hopeful saw the two shining men again, who there waited for them. Wherefore, being come out of the river, they saluted them saying, "We are ministering spirits sent forth to minister for those that shall be heirs of salvation." Now while they were thus drawing toward the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other two shining ones, "These are the men that have loved our Lord when they were in the world, and that have left all for His holy name; and He hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy!" Then the heavenly host gave a great shout, saying, "Blessed are they that are called to the marriage-supper of the Lamb!" —Bunyan.

Lo! the dream of life is o'er;
Pain, the Christian's lot no more!
Kindred spirits, rise with me,
Yours the meed of victory.

Now the angel-songs I hear,
Dying softly on the ear;
Spirit, rise! to thee is given
The light ethereal wing of heaven.

Now no more shall virtue faint,
Happy spirit of the saint;
Thine the halo of the skies,
Thine the seraph's paradise.

—Mrs. Hemans.

August 9.

But he that denieth me before men shall be denied before the angels of God.—Luke 12:9.

THERE are no tears in heaven; but when angels come down to earth, it may be they can fall into companionship with human sadness and even learn to weep. Young men, frittering away your days in vanities and pleasures, angels weep over you. When Christ comes in glory at the last day, he is to be accompanied by his holy angels. They are to separate the tares from the wheat and cast the tares into everlasting burning. But, on the other hand, the angels are to be sent forth with the great sound of the trumpet, and they shall gather together God's elect from one end of heaven to the other. The dead shall come forth from their graves, and those who are alive shall be caught up by the angels in a cloud to meet the Lord in the air. And then, together, angels and redeemed men shall ascend into that glorious temple in which, with united voices, they shall be engaged in worshiping God and praising the Lamb.

—Robert M. Patterson, D. D.

But sad as angels for the good man's sin,
Weep to record, and blush to give it in.

—Campbell.

Oft will find good angels stay,
Guarding till the coming day,
Watching through each dangerous night,
Till the morrow dawneth bright.
To such angels, now, my friends,
You and yours my heart commends.

—Harriet Farley.

The Paschal moonlight almost past,
Yet still the angels hold their post,
The outguards of an army vast.

—J. M. Neale, D. D.

THE REPENTING SINNER.

August 10.

I say unto you that likewise joy shall be in heaven over one sinner that repenteth.
—Luke 15:7.

OUR text tells us that the angels of God rejoice over repentant sinners. How is that? They are always as happy as they can be. How can they be any happier? The text does not say that they are any happier; but perhaps they may show their happiness more. There are days when the angels sing more loudly than usual; they are always harping well God's praise, but sometimes the gathering hosts, who have been flitting far through the universe, come home to their center, and round the throne of God, standing in serried ranks, marshaled not for battle but for music on certain set and appointed days, they chant the praises of the Son of God. And do you ask me when those days occur? I tell you, the birthday of every Christian is a sonnet-day in heaven. The angels sing because they behold God's works afresh, shining in excellence. The angels sing over sinners that repent because they know what that poor sinner has escaped. There is yet a better reason. The angels know what the joys of heaven are, and therefore they rejoice over one sinner that repenteth. —Spurgeon.

We think it safe to affirm that every redeemed sinner, just because he is redeemed, has angelic as well as human agencies brought to bear upon him for his salvation. And we have the highest authority, even that of the Son of God Himself, for saying that such is the interest of the angels in the salvation of sinners, that when the first tears of penitence are in their eyes, and the first prayer for pardon comes from their lips, there is joy in heaven, in their presence, and a new song and a new triumph swell over the plains of immortality. In order that there might be no possible misunderstanding concerning this, the Lord Jesus uttered it twice in one discourse, thus forever encouraging the hearts of dying men and women with the great thought that the highest orders of created intelligences in the universe have the deepest interest in their spiritual and eternal well-being. —Dunn.

Hark! I hear the angels calling
In that far-off land.
Hark! how sweet their words are falling,
Lo! the seraph band.

Angels calling, sweetly calling,
Weary wanderer, come.
Gladly greet them, let them lead you
To their glorious home.

—O. R. Greene.

"TEARS OF REPENTANCE THE WINE OF ANGELS."

August 11.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15:10.

THE angels that walk up and down the earth, that are present in the congregations of the faithful, offended at aught unseemly among them (1 Cor. 11:10), joying to behold their order, but most of all joying when a sinner is converted—there shall be joy before them, when the church of the redeemed, quickened by the Holy Spirit, summons them to join with it in heavenly hymns of thanksgiving to God for the recovery of a lost soul. For indeed, if the "sons of God" shouted for joy and sang together at the first creation (Job 38:7), how much more when a new creation has found place, at the birth of a soul into everlasting life (Eph. 3:10, 1 Peter 1:12); for, according to that exquisite word of St. Bernard's, "the tears of penitence are the wine of angels," and their conversion, as Luther says, "causes Te Deums among the heavenly host." —Trench.

Ready for you the angels wait,
To triumph in your blest estate;
Tuning their harps they long to praise
The wonders of redeeming grace.

—Charles Wesley.

Then, too, when angel voices sung
The mercy of their God, and strung
Their harps to hail, with welcome sweet,
  That moment, watched for by all eyes
When some repentant sinner's feet
  First touched the threshold of the skies,—
Oh, then how clearly did the voice
Of Zaraph above rejoice!
Love was in ev'ry buoyant tone—
  Such love, as only could belong
To the blest angels, and alone
  Could, ev'n from angels, bring such song!

—Thomas Moore.

THE WELCOME OF THE BEGGAR.

August 12.

And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom.—Luke 16:22.

MANY a time from our youth up in our times of need, the angels have been sent for our strengthening. Many a time they have brought us healing; they have whispered of the everlasting joy; they have shown us, in brief song and swift glimpse, something of the heaven that is never remote, except as our unbelief makes it so. Not always have our eyes been clear to see, through the films and mists of our tears, the brightness of this angel's face, but to those whom he carries home, his countenance is benignant, and his enfolding is as that of the shepherd when he uplifts the lost lambkin and bears it to the fold. Precious in the Lord's sight is the death of His saints, and most honorable among those who stand before Him is the angel of life whom men call death. —Chalmers.

Carried by the angels to the land of rest,
  Music sweetly sounding through the skies;
Welcomed by the Savior to the heavenly feast
  Gathered with the loved in Paradise.

—El' Nathan.

So Dives saw them pass away,
  From the broad green river's shore,
And angels many on snowy wings,
  The beggar Lazarus bore.

—Mary Howitt.

Angels joyful to attend,
Hovering round thy pillow bend,
Wait to catch the signal given,
And escort thee quick to heaven.

—Anonymous.

August 13.

Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.—Luke 20:36.

AND now if you tell me of glorious worlds, where the inhabitants have no sins of which to repent, I cannot, on that account, conclude that the angels cannot join with me in gratitude to a mediator. While I thank and bless Him for my restoration, they may thank and bless Him for their preservation. His the arm which has raised me from ruin; His may be the arm which has retained them in glory. And equally may the Son be occupied with every home of intelligent being, ministering throughout the broad sweep of the spiritual creation to the rendering those in obedience who are by nature in constant danger of apostasy. Hence, just as we refer it to the immediate agency of God that stars and planets retain their places and perform their revolutions, so we should refer it to the immediate agency of Christ that the successive ranks of the heavenly hosts preserve their glory, and walk their brilliant circuits. —Melville.

Mighty God, while angels bless Thee,
May an infant praise Thy name?
Lord of men as well as angels,
Thou art every creature's theme.

—Robert Robinson.

Equal to angels are our beloved!
Christ has redeemed them—His promise is passed.
A noontide's glory has opened upon them,
As long as eternity's cycles shall last.
Equal to angels! oh, could we but know
The bliss that surrounds—how gladly we'd go!

* * * * * *

Equal to angels are our beloved!
Reunion is certain, we shall meet again!
Those bright, cheering words of divine consolation,
Ne'er could have by Jesus been spoken in vain!
"Equal to angels!" Then trust in the Lord,
For they are His children, and He is their God.

—Harriet Beecher Stowe.

He feeds me, comforts and defends,
And when I die His angel sends,
To bear me whither He is gone,
For of His own He loseth none:
Hallelujah!

No more to fear or grief I bow,
God and His angels love me now;
The joys for me to-day
Drive fear and mourning far away;
Hallelujah!

—J. Heermann.

August 14.

And there appeared an angel unto Him from heaven, strengthening Him.—Luke 22:43.

UNDER the dark shadows of the trees, amid the interrupted moonlight, it seems to the disciples that there is an angel with Him, who supports his failing strength, who enables Him to rise victorious from those first prayers with nothing but the crimson traces of that bitter struggle upon His brow. Correggio's "Agony in the Garden" is one of his most admired pictures. It is a triumph of chiaroscuro. The figure of the Christ is lighted from heaven, and the angel is illuminated by light reflected from Him. The angel points upwards with one hand, and with the other points to the cross and the crown of thorns which are lying on the ground. —Farrar.

An angel ministered to our Lord when in Gethsemane He wrestled with His great and bitter sorrow. What a benediction to the mighty Sufferer was in the soft gliding to His side of that gentle presence, in the touch of that soothing, supporting hand laid upon Him, in the comfort of that gentle voice thrilling with sympathy as it spoke its strengthening message of love! Was it a mere coincidence that just at that time and in that place the radiant messenger came? No, it is always so. Angels choose such occasions to pay their visits to men.

—J. R. Miller, D. D.

But in the Olive Mount, by night appearing,
'Midst the dim leaves, your holiest work was done.
Whose was the voice that came, divinely cheering,
Fraught with the breath of God, to aid His Son?
Haply of those that, on the moonlight plains,
Wafted good tidings unto Syrian swains.

—Felecia Dorothea Hemans.

'Tis midnight: and from ether-plains
Is borne the song that angels know;
Unheard by mortals are the strains
That sweetly soothe the Savior's woe.

—William B. Tappan.

God only, and good angels, look
  Behind the blissful screen
As when, triumphant o'er His woes,
The Son of God by moonlight rose,
  By all but heaven unseen.

—Keble.

No cloud was visible, but radiant wings
Were coming with a silvery rush to earth,
And as the Savior rose, a glorious one,
With an illumined forehead, and the light,
Whose fountain is the mystery of God,
Encalm'd within his eye, bowed down to Him
And nerved Him with a ministry of strength.

—N. P. Willis.

And the wearied heart grows strong
  As an angel strengthened Him,
  Painting in the garden dim,
'Neath the world's vast woe and wrong.

—Johann Rist.

In the garden of Gethsemane,
  They say an angel waits
To watch beside the stricken souls
  That enter in the gates.

—Susie E. Best.

THE ANGELS OF THE RESURRECTION.

August 15.

And when they found not His body, they came saying that they had also seen a vision of angels, which said that He was alive.—Luke 24:25.

THE discrepancies as to the number of the angels seen are of small importance. We know so little of the modes of angelic existence, how they who are ordinarily invisible can make themselves visible, what parts were here severally assigned to them, and of the grounds of their action, that it is wholly impossible for us to say how many may here be present at this time within or around the sepulchre. Doubtless the angelic guards were there watching over the body of their Lord all the time it was in the tomb. —Andrews.

So spoke the sweet angel voices to those devoted women whose love made them the last beside the cross of Jesus, and the earliest at His tomb. So spoke the sweet angel voices, and their words roll to us with the Divine echoes of joy and hope over the interspace of nineteen hundred years. —Farrar.

But the angels of the Resurrection are radiant with recovered joy; their spotless garments are lustrous with the recovered lights of heavenly rejoicing. . . . Henceforth naught of earthly woe can cloud the brightness of their natures, dim the glories of their heaven. —By M.

Do saints keep holy day in heavenly places?
Does the old joy shine new in angel faces?
Are hymns still sung the night when Christ was born?
And anthems on the Resurrection morn? —Ruby Archer.

Angels twain were sitting
  In the vacant tomb;
Lights of day were flitting
  Through its silent gloom;
Angels brightly shining,
  Light of common day,
Mingling and entwining
  Where the Savior lay

Often in our sorrow
  Angels may be seen,
When we look tomorrow
  Where our griefs had been;
And the angels holy
  Whisper us and say,
"Lo! the meek and lowly
  Plucked the sting away."

—Walter Chalmers Smith.

August 16.

And he saith unto them: Verily, verily, I say unto you, hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man.—John 1:51.

EVERY good man and sincere believer is under the constant care and inspection of these spiritual guardians. The very meanest, meekest and most despicable of Christ's "little ones," who believe on Him, are thought not unworthy the ever-solicitous concern and never-failing patronage of the highest and greatest of the angels. Let us, then, thank God for these bright guardians; let us hearten ourselves with their assistance against temptations; and not only pray but endeavor daily, that the will of our Father may be done in us, upon earth, with the same cheerfulness and vigilance as it is by them in heaven. And let us beg of God that at last, when we shall leave the earth, they may conduct us to the regions of immortal happiness, to the "innumerable company of angels," where we shall be ever with them and like unto them.

—Anonymous.

Around Him angels fair,
  In countless armies shine;
And ever in exalted lays,
  They offer songs divine.
They saw Him on the cross,
  While darkness veiled the skies,
And when He burst the bars of death,
  They saw the Conqueror rise.

—Rev. James French.

What means yon blaze on high?
The Empyrean sky,
  Like the rich veil of some proud fane, in rending;
I see the star-paved land
Where all the angels stand,
  Even the highest height, in burning rows ascending.
Some with their wings dispread,
And bowed the stately head,
  As on some mission of God's love departing,
  Like flames at midnight conflagration starting.

—Henry Hart Milman.

TOUCHING THE POOL.

August 17.

For an angel went down at a certain season into the pool, and troubled the water.—John 5:4.

A VERY early popular legend, which has crept by interpolation into the text of St. John, attributed the healing qualities of the water to the descent of an angel who troubled the pool at irregular intervals, leaving the first persons who could scramble into it to profit by the immersion. —Farrar.

There is nothing in the statement itself which might not have found a place in St. John. It rests upon that religious view of nature, which in all nature sees something beyond nature.
—French.

Neither in the case of Herod nor of the pool, was the angel visible; but the pen of inspiration carries us back of and beyond the beneficial operation of the waters, and the odious operation of the disease, and shows us that the results owed their origin to the instantaneous influence of a messenger sent from God. He gave the touch which set the lower agencies at work. —Patterson.

The angels of sacred history are not impalpable impotencies, mere ideals. They are forces. They touch and move the fountains of nature. —H. C. McCook, D. D.

> For a great angel came, 'twas said, and stirred
> The pool at certain seasons, and the word
> Was, with this people of the sick, that they
> Who in the waters here their limbs should lay
> Before the motion on the surface ceased,
> Should of their torment straightway be released.
> —Arthur H. Clough.

"AN ANGEL SPAKE UNTO HIM."

August 18.

The people, therefore, that stood by and heard it, said that it thundered; others said: an angel spake unto him.—John 12:29.

AND here it will be remembered that angelic visitations had been coursing back and forth upon the world and through it in all ages, both before Christ's coming, and at His coming and after. And yet heaven still appears to be somehow shut. The angels—not ascending and descending, but descending and ascending—are thought of only as having gone away to some invisible nowhere whence they came. Instead of catching a hint from so many wonders and so many bright visitants of the world above, the world waiting to receive them into eternal society, they did not seem to understand. Jesus comes into the world Himself not apparitionally like an "irruption of angels"; and so it is of all supernatural beings, God, angels, universal society, they are known only as they are cognized by the supernatural sensing of the spiritual man; or what is nowise different, by faith.

—Horace Bushnell.

Ye holy angels bright
  Who wait at God's right hand,
Or through the realms of light
  Fly at your Lord's command,
Assist our song, or else the theme
Too high for mortal tongue doth seem.

—John H. Gower.

SYMBOL OF PURITY.

August 19.

And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.—John 20:12.

IN WHITE raiment. White signifying the purity of the angels' character. Matthew speaks of the angels' raiment being white as snow, and his countenance like lightning. The angels' presence showed the divine hand and care. They were ministering spirits to comfort those who were in such great sorrow and need; and they gave explanations of what had been done, no one else being able to give them. It is worthy of note, how interested the angels seem to have been in Jesus and His work. They sang at His birth; they comforted Him after the temptation, and also in Gethsemane; twelve legions of them were at His call during His trial, and now they watched over His tomb, and bore messages from Him to His disciples. They rejoiced over everyone who repented under His preaching. They are still "ministering spirits sent forth to minister unto those that shall be heirs of salvation."

—Peloubet.

We stood not by the empty tomb,
Wherein Thy sacred body lay;
Nor sat within that upper room,
Nor met Thee in the open way;
But we believe that angels said:
"Why seek the living with the dead?"

—Anonymous.

He left the angels behind Him and thus made the grave
A cell where angels used
To go and come with heavenly news.

—Anonymous.

Send Thine angels down to carry
Me to realms of endless day.

—Robinson.

AT THE TOMB

(See page 332)

Murillo

VISION OF ST. FRANCIS

(See page 332)

August 20.

And the angels said unto her: Woman! why weepest thou?—John 20:13.

HERE, then, we see that the resurrection, the angels, and the future life in heaven, are all so related that the one fact invoices and implies the other. These great truths, dimly outlined, yet firmly believed by Old Testament saints, are here authoritatively announced by Him who is Himself the Resurrection and the Life. —Archbishop Whately.

The angels have communion with us. Bright spirits, first-born sons of God, do ye think of me? O cherubim, great and mighty; O seraphim, burning, winged with lightning, do ye think of us? Gigantic is your stature. Our poet tells us that the wand of an angel might make a mast for some tall admiral; and doubtless he was right when he said so. Those angels of God are creatures mighty and strong, doing His commandments, hearkening to His word—and do they take notice of us? Let the Scripture answer: "Are they not all ministering spirits sent forth to minister unto those that shall be heirs of salvation?" "The angel of the Lord encampeth round about them that fear him." "For He shall give his angels charge over thee, to keep thee in all thy ways." Yes, the brightest angels are but the serving men of the saints; they are our lackeys and our footmen. They wait upon us; they are the troops of our bodyguard; and we might, if our eyes were opened, see what Elisha saw—horses of fire and chariots of fire round about us; so that we should joyously say, "More are they that are with us than they that are against us."

—Spurgeon.

Hark! an angel's voice is speaking,
And her fears have fled away,
All her sadness turns to gladness,
"Christ the Lord is risen to-day."

Stricken mourners, who like Mary,
Weeping stand beside the tomb,
Deeply mourning that God's children
Now are sleeping in its gloom,

List and hear the angel saying,
On this holy Easter day:
"He is risen;" let the tidings
Drive all doubts and fears away.

—S. B. Campbell.

It was not dark within! I dreamed, at first,
A lamp burned there, such radiance mild I saw
Lighting the hewn walls, and the linen bands;
And in one corner, folded by itself,
The face-cloth. Coming closer, I espied
Two men who sat there—very watchfully—
One at the head, the other at the foot
Of that stone table where my Lord had lain.
Oh!—I say "men"—I should have known no men
Had eyes like theirs, shapes so majestical,
Tongues tuned to such a music as the tone
Wherewith they questioned me: "Why weepest thou?"

—Edwin Arnold.

THE HOUR OF HIS ASCENSION.

August 21.

And while they looked steadfastly toward heaven, as He went up, behold, two angels stood by them in white apparel.—Acts 1:9.

THE airy and gentle coming of the angels may well be compared to the glory of colors flung by the sun upon the morning clouds, that seem to be born just when they appear. Like a beam of light striking through some orifice, they shine upon Zacharias in the temple. As the morning light finds the flowers, so they find the mother of Jesus; and their message fell on her, pure as dew-drops on the lily. To the shepherds' eyes, they filled the midnight arch like auroral beams of light; but not as silently, for they sang more marvelously than when the morning stars sang together, and all the sons of God shouted for joy. The angels communed with the Savior in His glory of transfiguration, sustained Him in the anguish of the garden, watched Him at the tomb; and as they had thronged the earth at His coming, so they seemed to have hovered in the air in multitudes at the hour of His ascension. Beautiful as they seem, they are never mere poetical adornments. The occasions of their appearing are grand, the reasons mighty; and their demeanor suggests and befits the highest conception of superior beings. Their very coming and going is not with earthly movement. They are suddenly seen in the air, as one sees white clouds round out from the blue sky on a summer's day, that melt back even while one looks upon them. We could not imagine Christ's history without angelic lore. The sun without clouds of silver and gold, the morning on the fields without dew-diamonds, but not the Savior without His angels.

—Henry Ward Beecher.

See, the conqueror mounts in triumph!
  See the King in royal state,
Riding on the clouds, His chariot,
  To His heavenly palace gate!
Hark! the choirs of angel voices
  Joyful hallelujahs sing,
And the portals high are lifted
  To receive their heavenly King.

—C. Wordsworth.

Then at His scepter's wave, a rush of plumes
  Shook the thick dew-drops from the roses' dyes;
And, as embodying of their waked perfumes,
  A crowd of lovely forms, with lightning eyes,
  And flower-crowned hair, and cheek of Paradise,
Circled the bower of beauty on the wing:
  And all the grove was rich with symphonies
Of seeming flute, and horn, and golden string,
That slowly rose, and o'er the mount hung hovering.

—Croly.

Break forth in joy, angelic bands!
Crown ye the King that midst you stands,
To whom the heavenly gate expands!
Sing victory, angel guards that wait!
Lift up, lift up the eternal gate,
And let the King come in with state!
And as ye meet Him on the way,
The mighty triumph greet and say,
"Hail, Jesu! glorious Prince, to-day!"
Bow before His name eternal!
Things celestial, and terrestrial and infernal!

—Old Latin Hymn, translated by J. M. Neale.

August 22.

The angels said: Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.—Acts 1:11.

THE simple word "man," meant, at first, "the thinking being"; "woman" was originally "wife-man," and our word "God," though so like "good," seems to have come, rather, from the Sanscrit word, "gudha," "the self-concealing invisible One." The word "angel" means simply "a messenger," and though spirits "have neither flesh nor bones as we have," it is impossible to speak of them except under the imaginative form of a perfect human shape, and human attributes. —C. Geikie, D. D.

The description of our Lord's second advent constantly makes mention of clouds. We are reminded of the grand imagery of Psalm 104:3, "Who maketh the clouds his chariot, who walketh upon the wings of the wind." Who were these men in white apparel? To our minds they were angels who had tarried behind the vast cavalcade of cherubic legions who were escorting the risen Lord to heaven. One of the great secrets held from the angels is the time of our Lord's second advent.

—Anonymous.

O shine again, ye angel host
  And say that He is near;
Though but a simple few at most
  Believe He will appear.

O come again, thou mighty King,
  Let earth Thy glory see;
And let us hear the angels sing,
  "He comes with victory."

—Rev. Thomas T. Lynch.

Spoke beside them in their sight
Two unrobed in shining white—
Why in wonder thus do ye
Gaze, O men of Galilee?

Hence! nor from the work refrain
Till your Christ shall come again.

—Hardwick Shute.

Then angels came, foretelling
  That He shall come once more
In clouds, that we may follow
  Where He has gone before;
And then the Twelve, descending,
  Hastened with joy where lay
The towers of Zion City,
  Distant a Sabbath day.

—A. Middlemore Morgan.

August 23.

But the Angel of the Lord by night opened the prison doors, and brought them forth.
—Acts 5:19.

AND each has a guardian angel, no doubt like that in, I think, Dürer's engraving, where the little child with bright simple face walks trustingly by the precipice, and the serpent, and the thorn; and the angel walks beside with folded wings and eager to watch, and a guiding hand on the child's shoulder. This angel is always on guard, sometimes defending best when offending most. It is cognizant of the spiritual relations of the soul:—

"The blessing fell upon her soul,
Her angel by her side
Knew that the hour of peace was come:
Her soul was purified."

The Schoolman set it a peculiar work at the resurrection, when "every man's good angel shall gather together the bones of him he guarded." And Tennyson suggests that in the further world it might communicate between death-parted friends:

"My guardian angel will speak out
In that high place and tell thee all."

At dying, moreover, the angels have special charge. They bend down so near that they may be heard; they stoop over them with radiant face like the dawning of heaven:

"And then, like to an angel o'er the dying
Who die in righteousness, she lean'd."

And when the soul leaves the body, they accompany it to heaven.

"Good night, sweet Prince,"

says Horatio to the dead Hamlet,

"And flights of angels sing thee to thy rest."

Numerous instances are on record of dying men and women who said they saw troops of angels, and whose vision grew more distinct at the approach of death and the failure of bodily sight. Sometimes it is shouts and songs that are heard; sometimes figures that are seen; and there is nothing visible to the spectators

but what they describe as a peculiar brightness on the features of the dying. When Lazarus dies in the old "Christmas Carol" on the parable of Dives,

"There came two angels out of heaven
His soul therein to guide.
'Rise up, rise up, brother Lazarus,
And go along with me,
For you've a place prepared in heaven,
To sit on an angel's knee!' "

In these allusions to angelic ministry some allowance must be made for the rich symbolism of the prophetical books; and there are things no doubt hard to be understood. But it remains abundantly clear that angels are used as God's agents both in the rational and irrational world; that whatever they do they do but His commandment.

Since God must needs work through some medium, is it at all more difficult to conceive of angels being that medium? And very human and tender their care is, and wise and benign their ways; soothing, healing, gently leading, with few words but most eloquent acts, pitiful and yearning, flashing their keen swords against lust and pride and the devil, but sheathing them in righteous sorrow when their work is done. We have moreover their example of unfaltering obedience and loyalty, of unselfish and unhindered service. We walk by faith with Him who sends them, and in them His gift. —W. Fleming Stevenson.

With joy the guardian angel sees
A duteous child upon his knees,
And writes in his approving book
Each upward, earnest, holy look.

Light from his pure aerial dream
He springs to meet morn's orient beam,
And pours towards the kindling skies
His clear, adoring melodies.

Some glorious seraph, waiting by,
Receives the prayer to waft on high,
And wonders, as he soars, to read
More than we know, and all we need.

—Keble.

ANGELS PITCH THEIR TENTS.

August 24.

And the angel said: Go, stand and speak in the temple to the people all the words of this life.—Acts 5:20.

THIS is the office of the angels—to exercise providence for God over the things created and ordered by Him; so that God may have the universal and general providence of the whole, while the particular parts are provided for by the angels appointed over them. —Othenagoras.

In our tents angels pitch their tents; and when devils would mischief us, they turn them out of doors. It is the honor of God's saints to be attended by angels while in life, and to be exalted by angels when they die. —Adams.

Though sometimes affected by the immediate fiat of the divine will, yet I think they are most ordinarily done by the ministration of angels. —Sir Matthew Hale.

Oh! not with any sound they come, or sign,
Which fleshly ear or eye can recognize;
No curiosity can compass or surprise
The secret of that intercourse divine
Which God permits, ordains, across the line,
The changeless line which bars
Our earth from other stars.

But they do come and go continually,
Our blessed angels, no less ours than His.

—H. H. Jackson.

I want to be an angel
And with the angels stand,
A crown upon my forehead,
A harp within my hand.

—Anonymous.

August 25.

And all that sat in the council, looking steadfastly on him, saw his face as if it had been the face of an angel.—Acts 6:15.

ALL the Sanhedrists saw the countenance of Stephen angelically glorified; a superhuman angel-like σοχα became externally visible to them on it. So Luke has conceived and represented it with simple definiteness; the phenomenon was certainly an extraordinary operation of the spirit of Jesus. —Meyer.

Brightness, calmness, benignity, fearlessness, a look high and fair, must have been at least some of the elements of this angel face on man. —Wayland Hoyt.

About the middle of the sixth century some Saxons taken in war were exposed for sale in Rome. Gregory the Great, then simply deacon, passing by the market place observed their fair faces, white bodies, blue eyes, and golden hair, and inquired of the slave dealer who they were. "They are English or Angles." "No, not Angles," said the pious and poetic deacon; "they are angels, with faces so angelic." —John Lord.

Angels are beings of remarkable power. We know that they have amazing intelligence and beauty. We read of one whose face was like that of an angel of God. When a thing is spoken of as being exceedingly good, it is often connected with angels: "men did eat angels' food." It is supposed that everything with regard to them is of superior order and refined quality. I suppose that a spirit that is not cumbered with flesh and blood as we are, must be delivered from much that hampers and beclouds. Anything that affects the body drags down the mind; but those angelic beings are delivered from such weakness, and they are clothed with a glory of strength, and beauty and power.

—Spurgeon.

Dante, describing the angels whom he met in Paradise, impresses us at once with their external glory and spiritual efful-

gence. Invariably he makes the former the result of the latter. He sings:

"Another of those splendors
Approached me, and its will to pleasure me
It signified by brightening outwordly
As one delighted to do good."

—Farrar.

When one that holds communion with the skies
Has filled his urn where those pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
That tells us whence His treasures are supplied.

—Cowper.

August 26.

And when forty years were expired, there appeared to him in the wilderness of Mount Sinai, an angel of the Lord in a flame of fire in a bush.—Acts 7:30.

BY THE word "angels"—"messengers" of God, we ordinarily understand a race of spiritual beings, of a nature exalted far above that of man, although infinitely removed from that of God, whose office is to do Him service in heaven, and by His appointment to succor and defend men on earth. There are many passages in which the expression the "angel of God," "the angel of Jehovah," is certainly used for a manifestation of God Himself. This is especially so in the earlier books of the Old Testament. We read of God's being manifested in the form of man, as to Abraham at Mamre, and to Moses in the burning bush. The inevitable inference is, that by the "Angel of the Lord," in such passages is meant, He who is from the beginning the "word"; i. e., the Manifester or Revealer of God. These appearances are evidently "foreshadowings of the Incarnation." As He is the "Son of God," so also is He the "Angel" or "messenger" of the Lord. Accordingly it is to His incarnation that all angelic ministration is referred, as to a central truth.

—Dr. William Smith.

Faith foots it along a dusty road toward heaven; then let her go singing on her way, for the angels of God are keeping her company. With a brave, trustful heart, good friends, let us grasp the angel's hand; and if we acknowledge God's guidance, He will direct our paths aright till we reach our Home.

—Theodore L. Cuyler, D. D.

Hear thou my prayer, O angel kind
  Who brought my gladdened eyes to see
Him whom so long I yearned to find,
  And gave His dear heart all for me.

—John Godfrey Saxe.

AN ANGEL'S HAND.

August 27.

This Moses whom they refused, the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.—Acts 7:35.

THE ordinary designation of angels is "malak," a messenger, of which the English "angel," which is nothing but a transcription of the Greek aggelos, is the equivalent. They are sometimes called "saints," "spirits," "morning stars," and "sons of God." At first they are treated separately as if they had no corporate existence, but later they are represented as organized forces or companies, and are described as "armies," "principalities," "hosts" and "chariots." Whether the Angel of the Lord and the Angel of the Covenant, sometimes called the Angel of Jehovah's presence, both of which appear so frequently in the Old Dispensation, and whether the Cherubim belong to the number and rank of angels, is a serious question. I am inclined to believe that the first three do, but that the last, that is the Cherubim, do not. The Angel of the Lord and the Angel of the Covenant assumed Jehovah's personality and prerogative, and spoke as if they were Jehovah Himself, but they were only His messengers and representatives, in reality no more truly Jehovah than was the Angel of the Apocalypse, who called himself the Alpha and the Omega and yet refused worship. In Zech. 1:12, the Angel of Jehovah addresses God as another person, and in Mal. 3:1, the Angel of Jehovah's presence is represented as being sent of God as one wholly distinct from God. —Rev. John Balcolm Shaw, D. D.

They are God's ministering spirits and are sent,
  His messengers of mercy, to fulfil
  Good for salvation's heirs. For us they still
Grieve when we sin, rejoice when we repent;
And on the last dread day they shall be present
  The several righteous at His holy hill,
  With them God's face to see, to do His will,
And bear with them His likeness. Was it meant
  That we this knowledge should in secret seal,
Unthought of, unimproving? Rather say,
  God designed to man His angel hosts reveal;
That men might learn like angels to obey;
  And those who long their bliss in heaven to feel,
Might strive on earth to serve Him even as they.

—Bishop Maut.

IN THE MOUNT.

August 28.

This is he that was in the Church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers: who received the lively oracles to give unto us.—Acts 7:38.

WHEN God came down upon Mount Sinai to give His chosen people the law which was to govern them, a great host of angels accompanied Him from heaven. That Mount presented an awful appearance when the Lord spake unto the children of Israel from it, and uttered in their ears the moral law under the form of the Ten Commandments. The angels who are spirits, and those ministers who are as a flame of fire, surrounded the Mount in one grand encampment. When the eternal Lawgiver came down to announce His law to His chosen people, and through them to men in all ages, He appeared in state as a sovereign; the ministering servants of His wrath were present to show how fearful a thing it would be to break the law and fall into the hands of a living God. The angels were around Him as His ministering servants, through whom the law was spoken, and to whom the enforcements of its penalties are committed.

—Robert M. Patterson, D. D.

How richly in the desert Israel fared,—
By God's own hand with food angelic fed,
Which with the dew around the camp was shed.

—Richard Wilton.

God sends His angels, Cloud and Fire,
To lead us o'er the desert sand;
God, give our hearts their long desire,
His shadow in a weary land.

—Whittier.

Sing the song of great joy that the angels began,
Sing of glory to God and of good will to man!

—J. G. Whittier.

August 29.

Who have received the law by the disposition of angels, and have not kept it.—Acts 7:53.

SO PERFECTLY are the angels of God qualified for their high office. How do they discharge their office? I will not say that they do not minister at all to those who, through their obstinate impenitence and unbelief, disinherit themselves of the Kingdom. God pours down many mercies, even on the evil and unthankful, by the ministry of angels. But it is their favorite employ to minister to the heirs of salvation. Is it not their first care to minister to our souls? But we must not expect this will be done with observation; in such a manner as that, we may clearly distinguish their working from the workings of our own minds. We have no more reason to look for this, than for their appearance in a visible shape. Without this, they can, in a thousand ways, apply to our understanding. They may assist us in our search after truth, remove many doubts and difficulties, and confirm us in the truth that is after godliness. They may warn us of evil in disguise and place what is good in a clear, strong light. They may gently move our will, to embrace what is good and fly from that which is evil. Yea, they may be sent of God to answer that whole prayer put into our mouths by pious Bishop Kenn:

"Oh, may Thine angels while I sleep,
Around my bed their vigils keep;
Their love angelical instil;
Stop every avenue of ill.
May they celestial joys rehearse,
And thought to thought with me converse."

—Wesley.

Hark, from the center of the flame,
All armed and feathered with the same,
Majestic sounds break through the smoky cloud,
Sent from the all-creating tongue,
A flight of cherubs guard the words along,
And bear their fiery law to the retreating crowd.

—Isaac Watts.

August 30.

And the Angel of the Lord spake unto Philip, saying: Arise and go toward the South.
—Acts 8:26.

THE term "angel" is not a designation of nature, but of office; ministers are called angels in Holy Scripture. The ministry of the Gospel is exercised by men, that they may not only teach doctrine, but be the witness of what they teach. Angels could give instruction in a more perfect manner than men; but having never experienced the sorrows of repentance and the joys of pardon, they could not say: "What we have felt and seen, declare we unto you;" nor could they say: "We are witnesses of these things." Nor is it unworthy of remark, that if angels had been employed in the preaching of the Gospel, no expense would have been incurred, and the co-operation of the whole Church would have been necessarily excluded. Missionaries are the "messengers of the churches;" and every lover of Christ can assist in promoting the glory of his Lord in the heathen world, and shall share in the reward of bringing all nations to the obedience of faith. It is an authorized ministry. An "angel" is a messenger; and a messenger must be sent. It is an open and undisguised ministry. Paul glorified in using great plainness of speech. It is a zealous ministry. —Watson.

Our thoughts and affections seem to originate in ourselves, but they do not. They come from the Lord through angels and spirits.
—Rev. Chauncey Giles.

Oh, no! the pitiful angels
Are clearer of sight than we,
And they note not only the thing that we are,
But the thing we fain would be.
—Susan Coolidge.

Hofmann

THE ASCENSION

(See page 339)

Coletti

THE ASCENSION

(See page 340)

TO GUIDE RATHER THAN BE GUIDED.

August 31.

He saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius?—Acts 10:3.

ANGELS visit this earth and mingle with its inhabitants; they have tangible forms, and accept material food, and exercise gracious ministries for those in the flesh, and yet they reside in a higher sphere. —A. J. Gordon, D. D.

Angels have not guardian spirits; for though one angel may be said to preside over another, yet one could not be strictly said to guard the other. Moreover, since their confirmation, or their fall, the guidance of a guardian angel was quite useless—the good do not need it, and the wicked could derive no benefit from it; it follows very plainly, also, from this, that our Lord Jesus Christ had not a guardian angel; for, from the moment of His ineffable Conception, He was blessed and perfectly blessed, and it belongs to the blessed to guide rather than be guided.

—Anonymous.

Blue against the bluer heavens,
  Stood the mountain calm and still;
Two white angels, bending earthwards,
  Leant upon the hill.

Listening leant those silent angels,
  And I also longed to hear
What sweet strain of earthly music,
  Thus could charm their ear.

When the sunset came in glory,
  And the toil of day was o'er,
Still the angels leant in silence,
  List'ning as before.

—Adelaide Procter.

BOOK IX.

September.

September.

THE BOOK OF GOLD.

September 1.

And when he looked on the angel, he was afraid and said: What is it, Lord?—Acts 10:4.

IF, THEN, Kings and Emperors and Presidents, by whose agency God governs the world, are treated with so high an honor, shall we not give to the angelic spirits an honor greater in proportion as these blessed minds exceed kings in dignity; to those angelic spirits whom God has placed to constitute His ministers; whose services He makes use of, not only in the government of the Church, but also in the rest of the universe; by whose aid, although we see them not, we are daily delivered from the greatest dangers both of soul and body?

—Catechismus Romanus.

Abou Ben Adhem—may his tribe increase—
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich, and like a lily in full bloom,
An angel writing in a book of gold:—
Exceeding peace had made Ben Adhem hold,
And to the presence in the room he said:
"What writest thou?" The vision raised its head,
And with a look made all of sweet accord,
Answered: "The names of those who love the Lord."
"And is mine one?" said Adhem. "Nay, not so,"
Replied the angel. Abou spake more low
But cheerily still; and said, "I pray thee, then,
Write me as one who loves his fellow men."
The angel wrote and vanished. The next night
It came again with a great awakening light,
And showed the names whom love of God had blessed,
And lo! Ben Adhem's name led all the rest.

—Leigh Hunt.

September 2.

And when the angel which spoke unto Cornelius was departed, he called two of his household.—Acts 10:7.

THERE was a picture of a little child in the dress of a pilgrim walking slowly along a narrow path which was bounded on each side by a terrific precipice, the edges of which were hidden from his view by a luxuriant thicket of fruits and flowers. Behind the child was an angel with a countenance of mixed tenderness and anxiety, his hands placed lightly on the shoulders of the little pilgrim, as if to keep him in the center of the path; while the child, having closed his eyes that he might not perceive the tempting snares on either side, is walking calmly forward, content not to see where he plants each footstep, so long as he feels the gentle and guiding touch of the angel upon him. His whole aspect is that of peace, confidence, and conscious safety, so long as he follows the guidance of his heavenly monitor, and presses onward in his way. —Bishop Foster.

I wandered through the forest lone,
And met a fair young child:
"My little one, art not afraid?
The wood is drear and wild."
She shook her sunny, waving curls,
And looked at me and smiled.

"Nay, but I am not all alone,"
Still reverent answered she,
"An angel walketh by my side,
Though him I cannot see;
And he would tell of it in heaven,
If aught should injure me!

"He's ever near, and tenderly
A loving watch doth keep;
And with his great white, downy wings
He fanneth me to sleep."
"My child, 'tis but the summer wind
That through the trees doth creep."

"Nay, nay; through life, my mother says,
He will be ever nigh;

But I shall never see his face
  Until I come to die,
And then he'll bear me in his arms
  Unto our God on high.''

I turned me from the trusting child,
  Who put my faith to shame;
And to my heart these ancient words
  Of holy Scripture came:
''The angel of the Lord encamps
  Round those that fear His name.''

—Horatius Bonar, D. D.

September 3.

And he said Cornelius was warned from God by an holy angel to send for thee unto his house, and to hear the words of thee.—Acts 10:22.

GOOD angels are not to be considered as the mediating agents of God's regular and common providence, but as the ministers of His special providence in the affairs of His church. Their intervention is apparently occasional and exceptional—not at their own option, but only as it is permitted or commanded by God. Hence we are not to conceive of angels as coming between us and God; nor are we, without special revelation of the fact, to attribute to them in any particular case the effects which the Scriptures generally ascribe to divine providence. Like miracles, therefore, angelic appearances generally mark God's entrance upon new epochs in the unfolding of his plans. Hence we read of angels at the completion of creation (Job 38:7); at the giving of the law (Gal. 3:19); at the birth of Christ (Luke 2:13); at the two temptations in the wilderness and in Gethsemane (Matt. 4:11, Luke 22:43); at the resurrection (Matt. 28:2); at the ascension (Acts 1:10); at the final judgment (Matt. 25:31).

—Strong.

Unheard by all but angel ears
  The good Cornelius knelt alone,
Nor dreamed his prayers and tears
  Would help a world undone.

Far o'er the glowing Western main
  His wistful brow was upward raised,
Where, like an angel's train,
  The burnished water blazed.

—Keble.

Satan saw how in that blest day-breaking night;
  The heaven-rebuked shades made haste away;
How bright a dawn of angels with new light
  Amazed the midnight world, and made a day
Of which the morning knew not.

—Jeremy Taylor.

ELASTIC AS THE LIGHT.

September 4.

And Cornelius said: Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and behold, an angel stood before me in bright clothing.
—Acts 10:30.

WHEREVER mentioned, angels are described as strong, swift, and splendid; subtile as the wind, elastic as the light. To Abraham and Cornelius they came suddenly, without announcement. From Manoah one departed so remarkably that Manoah thereby understood he had seen a vision of God. One walked in the midst of a glowing furnace unharmed. Another condescended to patiently watch in the dark and filthy den of savage beasts. No distance wearies them, and no barriers hinder them. But, though thus above the influences of material circumstances, we nevertheless do read of limitations to their endowments. 1. Their power is limited. 2. Their knowledge is limited. 3. Scripture gives hints of graded authority among the angels, which each rank maintains with becoming dignity and harmony. —Mrs. George C. Needham.

Cease then my tongue! and lend unto my mind
Leave to think how great that beauty is,
Whose utmost parts so beautiful I find;
His glorious face! which glistereth else so bright
That the angels themselves cannot endure His sight.
—Spenser.

What was't awakened the untried ear
  Of that sole man who was all humankind?
  Was it the gladsome welcome of the wind,
Stirring the leaves that never yet were sere?
Did viewless seraphs nestle all around,
Making sweet music out of air so sweet?
—Hartly Coleridge.

Whilst God's great angels of the Dawn
Lead up the golden Day! —B. M.

AN ANGEL IN THE HOUSE.

September 5.

And he shewed us how he had seen an angel in his house, which stood and said unto him: Send men to Joppa and call for Simon, whose surname is Peter.—Acts 11:13.

GENERALLY the Scriptures inform us, especially in the visions of Ezekiel, Daniel, and John, that they are employed in executing various, great and wonderful purposes of divine providence. Here we behold them controlling evil spirits, wielding the elements of this world; producing, directing and ministering, and terminating the great convulsions of time; conveying the souls of the just to the Paradise of God; severing the wicked from the good at the Day of Judgment, and performing the duties of their dignified and glorious missions. Nor can we rationally doubt that the angels visit every other habitable world with messages and designs of the same sublime import; execute the great purposes of God in all parts of His kingdom; and thus become, in an extensive sense, illustrious benefactors of the intelligent creation.

—Timothy Dwight.

How sweet it were, if without feeble fright,
Or dying of the dreadful beauteous sight,
An angel came to us, and we could bear
To see him issue from the silent air
At evening in our room, and bend on ours
His divine eyes, and bring us from the bowers
News of dear friends, and children who have never
Been dead indeed—as we shall know forever.
Alas! we think not what we daily see
About our hearths—angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air—
A child—a friend—a wife—whose soft heart sings
In unison with ours, breeding its future wings.

—Leigh Hunt.

CHRIST THE LORD OF ANGELS.

September 6.

And behold, the Angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up saying: Arise up quickly.—Acts 12:7.

CHRIST is the Lord of Angels, Jehovah of hosts; and he brings all His glorious retinue to serve Him in His office of Savior. As the author of the Epistle to the Hebrews says of the angels, "Are they not ministering spirits sent forth to minister to those who shall be heirs of salvation?" In the Old Testament, angels were declared to be guardians of God's people (Ps. 91:12). Our blessed Master confirms the truth. His angels are His people's angels. Standing ready before God to be sent upon any mission that concerns the welfare of His little ones—little children and child-like believers. Some find here (Matt. 18:10) the doctrine of particular guardian angels; whether that be true or not, we are unprepared to say; but certainly all Christ's people are under the guardianship of Christ's angels. There is not one of all the radiant winged spirits who do God's will in Providence, that is not ready to be a servant of those whom Jesus numbers among His little ones. —Rev. Dr. Bethune.

Keep clean, bear fruit, earn life and watch
Till the white-winged reapers come.

—Henry Vaughan.

When doomed to death, the Apostle lay
  At night in Herod's dungeon cell,
A light shone round him like the day,
  And from his limbs the fetters fell.

A messenger from God was there,
  To loose his chain, and bid him rise,
And lo! the saint was free as air,
  Walked forth beneath the open skies.

—William Cullen Bryant.

September 7.

And the angel said unto Peter: Gird thyself, and bind on thy sandals. And so he did. And he saith unto him: Cast thy garment about thee and follow me.—Acts 12:8.

AND indeed, so far is Scripture from leaving angelic ministrations amongst obscure or inscrutable things, that it interweaves it with the most encouraging of its promises, and thus strives, as it were, to force it upon us as a practical and personal truth. Where is the Christian who has not been gladdened by the words, "Because thou hast made the Lord . . . thy habitation, there shall no evil befall thee?" But how few give attention to the following verse, though evidently explanatory of the agency through which the promise shall be accomplished: "For He shall give His angels charge over thee to keep thee in all thy ways." —H. Melville, B. D.

Just like the days do persons change their masters,
Those gods who them protect against disasters;
And souls which were to natal genii given,
Belong to guardian angels up in heaven.

—Anonymous.

The inexpressive notes to hear
  Of angel song and angel motion,
Rising and falling on the ear
  Like waves in joy's unbounded ocean.

His dream was changed,—the tyrant's voice
  Calls to that last of glorious deeds;
But as he rises to rejoice,
  Not Herod, but an angel, leads.

—Keble.

September 8.

And he went out and followed him; and wist not what was done by the angel, but thought he saw a vision.—Acts 12:9.

ACCORDING to the intimations which Scripture and ecclesiastical teaching affords us respecting the nature and essence of angels, we must represent them to our minds as pure spirits, and not, like men, attached to bodies in the astronomical meaning of the expression, but in the intellectual and spiritual sense. If, on the one hand, they are entirely unshackled by the conditions of space, just as little, on the other, are they subjected to the conditions of time. An angel cannot become old. Youth and age are antitheses which have no meaning as applied to them. Although they have an origin, and indeed may be said to have a history in so far as a falling off from God has taken place in the angel-world, yet they have no history in the sense of a continuous development, a continuous progress and advance to a state of maturity. For from the beginning of their existence the angels have ranged themselves either on the side of God or against Him, and it is only in so far as they enter into the world of mankind that they have any part in a progressive history.

—Bishop Martinsen.

Angels, where'er we go, attend
  Our steps, whate'er betide;
With watchful care their charge defend,
  And evil turn aside.

—Charles Wesley.

But angels, leaning from the golden seat
Are not so minded; their fine ear hath won
The issue of completed cadences,
And, smiling down the stars, they whisper—Sweet.

—Mrs. Browning.

ANGELS SYMPATHIZE WITH MEN.

September 9.

And they went out and passed on through one street, and forthwith an angel departed from him.—Acts 12:10.

THERE is a similarity between men and angels, and this similarity enables angels to sympathize with men, and they do sympathize with men in all their struggles. They look upon each soul as the germ of souls to come, and they desire that each soul shall reach a state of elevated happiness. For thousands of years they have observed the actions of men; they know how much they can suffer and how much they can enjoy; and they look, therefore, with great solicitude to see whether men are living so as to attain happiness or sorrow in the world to come. They also are acquainted with the great plan of salvation. They know that Christ died for men. From heavenly heights the angels look down upon a world struggling with sin, and they rejoice greatly whenever they are able to help men in their conflict with wickedness, and to assist in saving souls. The pure angels are deeply concerned for us! —Bishop Cyrus Foss, D. D.

So on they passed,
Free and unquestioned, 'till the seraph's wing
Outspread in parting flight. With snowy trace
Awhile it hovered, then like radiant star
From its bright orbit loosed, went soaring up,
High o'er the arc of night. Then Peter knew
The Angel of the Lord, for he had deemed
Some blessed vision held his tranced sight
In strange illusion.

—Lydia H. Sigourney.

Or curious trace the long laborious maze
Of Heaven's decrees, where wondering angels gaze?

—Thomas Tickell.

September 10.

And when Peter was come to himself he said: Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod.—Acts 12:11.

THE fathers of the Christian Church taught that every human being is accompanied by an angel appointed to watch over him. The Mahometans give to each of us a good and an evil angel; but the early Christians supposed us to be attended each by a good angel only, who undertake that office not merely from duty to God, and out of obedience and great humility, but so inspired by exceeding charity and love towards his human charge. It would require the tongues of angels themselves to recite all that we owe to these benign and vigilant guardians.

—Mrs. Jameson.

We see before all things in this Divine book (the Apocalypse) the ministry of angels. We see them coming incessantly from heaven to earth and returning again. They bring down, interpret and execute God's orders—orders for salvation as well as for punishment. That is what is meant by the saying, The angels are ministering spirits sent for the ministry of our salvation. From the very earliest ages, the ancients believed that angels interposed in all the actions of the church. They recognize an angel who intervened in the oblation and bore it to the sublime altar of Jesus Christ—an angel whom they call the angel of prayer, and who presented before God the petitions of the faithful.

—Bossuet.

Who is he whom watch and ward,
Lock and key and wakeful guard,
Rome's quaternions, rough and bold,
Chains and prison, cannot hold?
From whose hands the fetters fall,
To whom angel voices call,
Who by angel light doth see,
And by angel hand is free,
He for whom, both night and day,
The Redeemer's Church doth pray!

—J. S. S. Monsell.

September 11.

Then they said: It is an angel.—Acts 12:15.

THEIR prayer fetched an angel to fetch Peter out of prison.
—Non Such Professor.

In all theologies it is believed that every individual has a guardian angel sent forth to protect, to defend and to foster. The Jewish rabbis say that Adam's guardian angel was Raphael, and that Jacob's guardian angel was Peniel. If every individual has a guardian angel, shall not a Christian nation have guardian angels? Who shall they be? Those who never knew us? Those who never fought in behalf of our institutions? Those who never suffered for our land? No! no! —Talmage.

The noblest use of the imagination is to enable us to bring sensibly to our sight the things which are recorded as belonging to our future state, or as invisibly surrounding us in this. It is given us, that we may imagine the cloud of witnesses in heaven and earth; that we may conceive the great army of the inhabitants of heaven; that we may be able to vision forth the ministry of angels beside us, and see the chariots of fire on the mountains that gird us round. —Ruskin.

With the voice of praise
His joyous steps a well-known threshold sought,
The home of Mary. High heaven had heard
The prayer of Faith. And heard if not the breath
Of gratitude from every trembling lip,
Ascribing glory to the Lord of Hosts,
Whose holy angel had his servant freed
From the high-handed malice of the Jews,
And from the wrath of Herod.

—Lydia H. Sigourney.

Fra Bartolommeo

AN ANGEL OF MUSIC

(See page 536)

Doré

ANGELS COMING FOR THE MARTYRS

(See page 346)

Plockhorst

GUARDIAN ANGEL

(See page 358)

PEOPLING THE AERIAL SPACES.

September 12.

And immediately the Angel of the Lord smote him because he gave not God the glory.
—Acts 12:23.

MANKIND have always believed in unseen creatures peopling the aerial spaces. The Bible sustains this idea, informing us that these spiritual intelligences do exist, and in close proximity to our world; that they are divided into two vast hosts; the one active in good ministries for our race; the other intent on annoying and injuring us: the one host designated as angels, loyal to God; the other called demons, apostates under Satan, and rebels against God. To the angel or angels has been committed the administration of affairs material to sense. Thus angels are associated with the more tangible phase of heavenly service to men. The term "angel" designates an office, rather than describes a person. In itself, unqualified by circumstances, it simply means "a messenger." The employment of angels is two-fold: heavenly and earthly. In heaven they minister as priests in the temple of God. Concerning our earth from the creation they have manifested active interest in the affairs of men.

—Mrs. Geo. C. Needham.

Two angels, one of Life and one of Death,
  Passed o'er the village as the morning broke;
The dawn was on their faces; and beneath,
  The somber houses capped with plumes of smoke.

—Longfellow.

One serene and silent watcher
  Noteth every crime and guile,
Writes it with a holy duty,
  Seals it not, but waits awhile;
If the evil-doer cry not,
  "God, forgive me!" ere he sleeps,
Then the sad, stern spirit seals it,
  And the gentler angel weeps.

—P. Prince.

"ERE I LAY ME DOWN TO SLEEP."

September 13.

For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both.—Acts 23:8.

THE scenes in which the Sadducees denied angels and spirits are not quite clear. The Sadducees received the written Scriptures, but disallowed the oral developments upheld by the Pharisees and scribes; and it is possible that they repudiated only that more modern luxuriant angelology current in their day, without questioning the ancient angelophanies. The great historical and ritual writing "P" contains no reference to angels. The Torah contained the revelation of God's will, and expressed all His relations to the world and men; special intervention of God was not yet needed. And this may have been the position of the Sadducees. On the other hand, from the Sadducean inclination to free thinking, inherited from the pre-Maccabean Gr. period, it is possible that they interpreted the angelophanies of the written Scriptures received by them in a rationalistic way as personified natural forces. —Scribner's Bible Dic.

Hear my prayer, O Heavenly Father,
  Ere I lay me down to sleep;—
Bid Thine angels, pure and holy,
  Round my bed their vigil keep.
Guide and guard me with Thy blessing
  Till Thine angels bid me home.

—Charles Dickens.

And Christ looks down upon it
  With approving smile of love,
And the angels weave the story
  Into their songs above.

—H. Biddle.

OUTWARD HELP AND RELIEF.

September 14.

And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying: We find no evil in this man, but if a spirit or an angel hath spoken to him, let us not fight against God.—Acts 23:9.

WHAT is the angelic ministry and custody? It is not cura animarum (care and charge of souls), but ministerium externi auxilii (to afford us outward help and relief); it is custodia corporis (they guard the body life chiefly). Thus we find them often employed. An angel brought Elijah his food under a juniper-tree. An angel delivered Peter from prison.

—T. Manton, D. D.

The belief in a realm of angelic spirits was universal in the early church. They were the instruments of Divine providence and the messengers of God. Not only were they guardians of nations, but each individual was held to have his guardian angel, fulfilling an office like that of the tutelar genius under the old religion. Yet angels were only the creatures of God, and were subject to His will. —Geo. Park Fisher, D. D.

What lovely tones awaken me,
  Swelling upon the breeze,
As it sweeps through the open balcony
  On to the distant trees?

Hear'st thou them not? So beautiful!
  They seem to bid me follow them afar.
I hear a tone of melody,
  Calm as the summer air.

Oh! they are not earthly music,
  But angels' festal lays,
Calling to lands of beauty,
  To cloudless summer days.

—M. M. Marcello.

September 15.

For there stood by me this night the angel of God, whose I am, and whom I serve.
—Acts 27:23.

PAUL'S statement excludes the hypothesis that angels are simply abstract conceptions of good or evil. Christ's contemporaries did suppose Him to believe in angelic spirits, good and evil. If this belief was an error, it was by no means a harmless one, and the benevolence as well as the veracity of Christ would have led him to correct it. So, too, if Paul had known that there were no such beings as angels, he could not honestly have contented himself with forbidding the Colossians to worship them, but would have denied their existence, as he denied the existence of heathen gods. The constant representation of angels as personal beings in Scripture cannot be explained as a personification of abstract good and evil, without wresting many narrative passages from their obvious sense. The angels of God are created beings; they are personal agents; and they are an order of intelligences distinct from man and older than man.
—Strong.

Jehovah's charioteers surround,
The heavenly minstrel choir
Encamp where'er his heirs are found,
And form our wall of fire.
Ten thousand offices unseen
For us they gladly do,
Deliver in the lion's den
And safe escort us through.

But thronging round with busiest love,
They guard the dying breast;
The lurking fiends far off remove,
And sing our souls to rest.
And when our spirits we resign,
On outstretched wings they bear,
And lodge us in the arms divine,
And leave forever there.

—Charles Wesley.

COMPASSION OVER US.

September 16.

And the angel said: Fear not, Paul; thou must be brought before Caesar; and lo, God hath given thee all them that sail with thee.—Acts 27:24.

ANGELS watch by the cradle of the new-born babe and spread their celestial wings round the tottering steps of infancy. If the path of life be difficult and thorny, and evil spirits work us shame and woe, they sustain us; they bear the voice of our repentance up to the foot of God's throne, and bring us back in return a pitying benediction to strengthen and to cheer. When passion and temptation strive for the mastery, they encourage us to resist; when we conquer, they crown us; when we falter and fail, they compassionate and grieve over us; when we are obstinate in polluting our own souls, and are perverted not only in act but in will, they leave us: and woe to them that are so left! But the good angel does not quit his charge until his protection is despised, rejected and utterly repudiated. Wonderful the fervor of their love, wonderful their meekness and patience, who endure from day to day the spectacle of the unveiled human heart with all its miserable weaknesses and vanities, its inordinate desires and selfish purposes! Constant to us in death, they contend against the powers of darkness for the emancipated spirit. —Mrs. Jameson.

A poor man's life will become quite another thing when he brings the angels into it. —Rev. H. Latham.

From dust a seraph's zeal Thou wilt not seek,
Nor wilt Thou ask an angel's purity.

—Hannah More.

Hark, the hosts of heaven are singing
  Praises to the new-born Lord,
Strains of sweetest music flinging,
  Not a note or word unheard.

—E. H. Plumtree.

September 17.

For I am persuaded, that neither death, nor life, nor angels, . . . nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.—Romans 8:38.

ANOTHER grand branch of the ministry of angels is to counterwork evil angels, who are continually going about, not only as roaring lions, seeking whom they may devour, but more dangerously still, as angels of light, seeking whom they may deceive. And how great is the number of these! Are they not as the stars of heaven for multitude? How great is their subtlety!—matured by the experience of above six thousand years. How great is their strength!—only inferior to that of the angels of God. And what an advantage have they over us by that single circumstance, that they are invisible! As we have not strength to repel their force, so we have not skill to decline it. But the merciful God hath not given us up to the will of our enemies: "His eyes," that is, His angels, "run to and fro over all the earth." And if our eyes were opened, we should see "they are more that are for us, than they that are against us." We should see:

We can as easily think of summer without flowers as of the Bible without angels. —John Hunter, D. D.

A convoy attends,
A ministering host of invisible friends.

—Wesley.

So when the Angel of the Darker Drink
At last shall find you by the River Brink,
And, offering his cup, invite your soul
Forth to your lips to quaff—you shall not shrink.

—Omar Khayyam.

THEIR DURANCE IMMORTAL.

September 18.

For we are made a spectacle unto the world, and to angels, and to men.—Corinthians 4:9.

SUPERIOR beings above us, who enjoy perfect happiness, are more steadily determined in their choice of good than we, and yet they are not less happy or less free than we. The supposition that angels assume bodies need not startle us, since some of the most ancient and most learned fathers seemed to believe that they had bodies. —Locke.

What are angels? Surely they are spirits—immortal spirits. For their nature or substance, spirits; for their quality or property, glorious; for their place of abode, heavenly; for their durance or continuance, immortal. —Lancelot Andrews.

Yet one more task was yours! Your heavenly dwelling
Ye left, and by the unsealed sepulchral stone
In glorious raiment sat, the weepers telling
That He they sought had triumphed and was gone.
Now have ye left us for the brighter shore;
Your presence lights the lonely groves no more.

But may ye not, unseen, around us hover,
With gentle promptings and sweet influence, yet,
Though the fresh glory of those days be over,
When, 'midst the palm-trees, man your footsteps met?
Are ye not near, when faith and hope rise high,
When love, by strength, o'ermasters agony?

Are ye not near, when sorrow, unrepining,
Yields up life's treasures unto Him who gave?
When martyrs, all things for His sake resigning,
Lead on the march of death, serenely brave?
Dreams! but a deeper thought our souls may fill;
One, One is near—a spirit holier still!

—Dorothea Felicia Hemans.

September 19.

Know ye not that we shall judge angels?—1 Corinthians 6:3.

AS OUR nature is higher than the angels, in that we are to instruct them (1 Cor. 11:10), so, when we are told in addition to this that we are to "judge angels," our dignity immeasurably increases. What therefore can be meant by the judging of angels? We know that although it is quite certain that those who obey not God shall be "cast into the fire prepared for the devil and his angels," yet the judgment day has not yet come to those who have died with the wrath of God hanging over them, and in vain rebelling against Him, even as it has not come to those who have died in His faith and fear; and therefore, as there is a day of judgment yet to come for both the righteous and the wicked among mankind, so there will be a day of judgment, as it would appear, for angels, though their allotments of happiness or woe may be already decided. Probably at the great day of judgment, when the saints shall sit on the throne to judge these mighty beings, they will have to fix that doom forever which has been everlastingly determined by the Almighty. It may be, indeed, that there shall be no longer any possibility of sinning on the part of the angels who have "kept their first estate;" these, however, are but conjectures; we have nothing revealed on the subject, save the awful fact that it is from the church they learn the unsearchable things of Christ, and that a time will come when we shall have to pronounce on them their eternal sentence. —Rev. H. Christmas.

And join thy voice unto the angel choir.

—Milton.

With white feet of angels seven,
  Her white feet go glimmering;
And above the deep of heaven,
  Flame on flame and wing on wing.

—N. B. Yeats.

September 20.

For this cause ought the woman to have power on her head because of the angels.
—1 Corinthians 11:10.

SOME have interpreted this passage as referring to the effects of female beauty upon the angels. —Christmas.

The angels in art and poetry present a field of almost inexhaustible richness. It abounds with conceptions of exquisite beauty and purity, of inspiring poetry and miracles of art.

Angels belong to monotheism alone. The polytheists of Greece and Rome knew them not. The winged beings carved on the walls of Egyptian temples or on the slabs of Assyrian palaces are not angels, any more than are the naiads, dryads, or winged genii of Greece. How different is their waywardness from the serene holy obedience of the host of heaven! "The chariots of God are twenty thousand, even thousands of angels." Nations who have realized the unity of God and His irrevocable will delighted to think of armies of radiant, obedient spirits stronger than men, superior to their weaknesses, messengers, guardians, and ambassadors between heaven and earth.

It may cause us surprise to remember that the earliest representations of angels (as we understand the word) are as late as the beginning of the fifth century A. D.; contemporary therefore with St. Ambrose at Milan, and with the words of the Te Deum: "To Thee all angels cry aloud." I know of none earlier than the mosaics in the churches of St. Agatha and St. Michele at Ravenna. There they are figured as stately Romanesque princes, carrying long silver scepters, and with grand pinions on their shoulders. Angels in art are sexless. If in earlier days they had more of the attribute of manly strength, in later times they excel in womanly sweetness. They are never bearded, and while Michael and his legions have frequently richly wrought armor, and Gabriel is often in priestly robes, most angels wear distinctly feminine dress. In sculpture a difficulty arises, less felt in painting, as to the joining of the wings to the body. The clothes have to be pierced for the wings to appear.

Angels are literally "sent ones," to guide, rebuke or console. They bring good tidings, warn, and even punish. They are guardian spirits and of higher nature than man's, absolute in their obedience, spotless in their beauty, countless in their numbers. They are especially present at the Nativity, singing carols to the startled shepherds, bending with rapture over the scene at the manger, as Milton sings:

"Round about the courtly stable
Bright-harnessed angels stand in order serviceable."
—From "Angels in Art and Poetry."

Figuratively, in the style of love, the name of angel is applied to a beautiful person, as a synonym of perfection.
—Zell's Encyclopedia.

Angels listen when she speaks.
—Rochester.

And yet a spirit still and bright
With something of an angel light!
—Wordsworth.

She was good as she was fair,
As pure in thought as angels are.
—Samuel Rogers.

September 21.

Though I speak with the tongues of men and angels, and have not love, I am become sounding brass, or a tinkling cymbal.—1 Corinthians 13:1.

AS TO our nature, our immortal souls are kin, or like unto the angels, though our souls, that are created after the image of God, may well be said to be like the angels. "He made us a little lower than the angels." And God has made us their charge and care; and therefore no doubt has given them a special love unto us, to fit them to the performance of their trust. As ministers have a special paternal love to their flocks, so these excellent spirits have no doubt a far purer and greater love, to the image of God upon the saints, and to the saints for the sake of God, than the dearest friends and holiest persons on earth can have. For they are more holy, and they are more perfectly conformed to the mind of God, and they love God Himself more perfectly than we, and therefore are more to be loved by us than any mortals are, both because they are more excellent, pure and amiable, and because they have more love to us. —Baxter.

Love the angels and gratify them, for they love you and are mightily advantageous to you; they love us much without all question, for their wills are as God's will, and He loves us and they know it, as being deputed by Him to minister to us. And as they themselves love God above all, so they love us as themselves, which is the next command, for we are their neighbors; they are very near to us, and we shall be much nearer hereafter when we shall be with them, and be as they are. We may see their love by its effects. First by these works for our good, they work in us and upon us; and then those effects of love, they rejoice to look into the good things prepared for us, "which things the angels desire to look into." —Henry Laurence.

Love is the mighty conqueror,
  Love is the beauteous guide,
Love with her beaming eyes can see
  We've all our angel side.

—Anonymous.

If I have freedom in my love,
  And in my soul am free,
Angels alone that soar above
  Enjoy such liberty.

—Lovelace.

And who saith, "I loved once?"
Not angels whose clear eyes love,
Love foresee, love through eternity,
And by to love do apprehend to be.

—G. Browning.

God measures souls by their capacity
For entertaining his best angel, Love.
Who loveth most is nearest kin to God,
Who is all love or nothing.

—Ella Wheeler Wilcox.

CLAD IN ANGELIC LIGHT.

September 22.

And no marvel; for Satan himself is transformed into an angel of light.
—2 Corinthians 11:14.

The angel of Satan to buffet me.—2 Corinthians 12:7.

IT IS supposed by some that the devil was the chief angel in heaven, the head of all the rest; and that he falling, the angels were left as a body without a head; and after he had politically beheaded the angels, he endeavored to destroy man and rout him out of Paradise; but God takes the opportunity to set up His Son as the head of angels and men. And thus, while the devil endeavored to spoil the corporation of angels, and make them a body contrary to God, God makes angels and men one body, under one Head, attained a more excellent and glorious Head in another nature, which they had not before; though of a lower nature in His divinity, whence many suppose they derive their confirming power and the stability of their standing. **Charnock.**

See the sun, himself! on wings
Of glory up the East he springs,
Angel of light!

—Moore.

Angels, the first-born sons of light,
Since from their glorious seats they fell,
Are outcasts in eternal night;
There is no gospel preached in hell.

—Montgomery.

Each fiend
Was now as Satan, train'd in guilt and guile,
Student and scholar of the human heart,
And skilful when and where to show himself
Clad in angelic light.

—Beckersteth.

September 23.

For though we, or an angel from heaven, preach any other gospel unto you than that which we have preached, let him be accursed.—Galatians 1:8.

IT IS the plain teaching of the Bible, and it should receive more attention than is generally given to it, that there is communication between heaven and earth through the angels. They are constantly around us, executing God's commands and acting for us. Scriptures abound with illustrations of this. But there is in the revealed books no coming and going between heaven and earth of human spirits, for the purpose of making communications at least. There is not a single intimation of the departed spirits of men holding intercourse with the living; those who advocate it may make the most of the Witch of Endor. Well, now, can any one believe that if there were such a thing, the Bible, which is so full of notices of angel ministrations, which tells so much about men and their future state, would not have given the slightest hint of it? Strange, that when any were looking around for a system of communication with the spirit world, they should have taken the spirits of departed men instead of angels. But no, it is not strange, for there the decisive dictum of the apostle would have met them: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Any revelation which does not agree with this is another gospel—a false gospel. If it has something inconsistent with this, it is not from heaven. It is true

> "That millions of spiritual creatures walk the earth
> Unseen both when we wake and when we sleep."

But they are not the departed spirits of men. They are angels; and they do not reveal anything new, or trifle with the most sacred feelings of our nature, by lowering the condition of heaven to the carnalities of earth. —Robert M. Patterson, D. D.

> One and unending is that triumph-song
> Which to the angels and to us belong.
>
> —J. M. Neale.

September 24.

Wherefore then serveth the law? It was added because of transgressions, and it was ordained by angels in the hand of a Mediator.—Galatians 3:19.

THE obedience of men is to imitate the obedience of angels, and rational beings on earth are to live unto God, as rational beings in heaven are to live unto Him. —Law.

But it is chiefly from a comparison of the gospel with the law, both in its dispensation and its character, that we see its transcendental glory. The ministration of the law brought the angels from heaven to earth, but the ministration of the gospel required the incarnation of the God of angels. "If the word spoken by angels"—that is, the law given on Sinai—"was steadfast, how shall we escape if we neglect so great salvation?"

—Christmas Evans.

God's angels drop, like sands of gold,
Our duties midst life's shining sands,
And from them, one by one, we mould
Our own bright crown with patient hands.
From dust and dross we gather them,
We toil and stoop for love's sweet sake,
To find each worthy act a gem
In glory's kingly diadem,
Which we may daily richer make.

—Anonymous.

Hark! from the center of the flame,
All armed and feathered with the same,
Majestic sounds break through the smoky cloud,
Sent from the all-creating tongue,
A flight of cherubs guard the words along
And bear their fiery low to the retreating crowd.

—Isaac Watts.

September 25.

And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God.—Galatians 4:14.

THE angels of God, being in the possession of ever-vigorous, ever-blooming youth, destined to survive and triumph over time and labor, must carry with it a sense of personal importance which, tempered and refined by perfect humility, cannot but be elevated in a manner to which there is no parallel. Angels, then, present us with an object of contemplation, resplendent with inherent light, beauty, and greatness, with nothing to tarnish, nothing to impair its luster, nothing to alloy the pleasure of the beholder; a vivid landscape, formed of all the fine varieties of novelty and greatness, without one misshapen, decayed, or lifeless object to lessen its perfection; a morning of the spring without a cloud to overcast it; a sun without a spot, shining only with the various colors of unmingled light. —Dwight.

Come to me, angels! The room of my spirit
Is garnished and swept for a season by prayer;
I have cast out just to win you anear it,
All the earth vanities brooding in there;
Come to me, angels!
Lift for a moment my curtain of care!

—Augustus C. Bristol.

Does he delight to hear bold seraphs tell
How Michael battled, and the dragon fell?
Or, mixed with milder cherubim, to glow
In hymns of love, not ill-essay'd below?

—Thomas Tickell.

Anderson

THE ANGEL LIBERATING PETER

(See page 363)

Doré

DREAM OF PILATE'S WIFE

(See page 360)

September 26.

In the heavenly places far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.—Ephesians 1:24.

THUS we gaze with wonder and admiration upon the angel hosts; we behold the Redeemer in His glory and His saving work; for they all cluster around Him and bow before Him in worship; so true is it that everything in revelation, properly considered, leads us right up to Christ, and finds its center in the Cross of Calvary. As the mystery of the Cross is an object of intense study to the angels, so let it be the theme of our undying meditation. The angels look on as spectators—we as interested parties. He has passed by them that He might take on Him the seed of Abraham. He made no provision for their lost number; He provides a salvation sufficient for all of us. He no longer appears at intervals as the angel of the Lord, clothed in a human body, but has passed forever into the heavenly places, our Lord and King.

—R. M. Patterson, D. D.

Among the angels there are thrones, dominions, principalities and powers. There are cherubs and seraphs. There are angels and archangels. More than one text of Scripture would lead us to think that they are formed into hosts or armies. Some of them are princes and heads. Exactly how these orders are arranged we know not, and we never shall know in this life. Nor would it do us any good to learn more on this matter now. God has told us all that He thought was best for us to know.

—Plumer.

Beyond the glittering starry globe,
  Far as the eternal hills,
There in the boundless world of light,
  Our great Redeemer dwells.
Immortal angels, bright and fair,
  In countless armies shine
At his right hand, with golden harps,
  To offer songs divine.

—James French and Daniel Tanner.

September 27.

To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.—Ephesians 3:10.

THERE are nine choirs of angels, distributed into three hierarchies. They are the Seraphim, Cherubim, Thrones, Dominions, Principalities, Powers, Virtues, Archangels and Angels. Dionysius the Areopagite—to whom St. Paul confided all that he had seen, when transported to the third heaven—teaches there are three orders of angels: the superior—Cherubim, Seraphim, and Thrones; the middle—Dominions, Principalities, and Powers; the inferior—Virtues, Archangels, and Angels. Each hierarchy is ordained that it might lead the less dignified, which is next in order to it, towards God. "It remained for the theologians of the Middle Ages to exercise their fruitful imaginations in originating a systematic classification of the Orders of the Heavenly Host, and assigning to each rank its distinctive office. The warrant for these discriminations may seem insufficient to skeptical minds, but speaking broadly, this classification was based upon statements of St. Paul." —C. E. Clement.

Yet fairer is that heaven, in which do reign
The sovereign Powers and mighty Potentates,
Which on their high protections do contain
All mortal princes and imperial states;
And fairer yet, whereas the royal seats
And heavenly Dominations are set,
From whom all earthly governance is fet.

—Spenser.

Ancient names corresponding with the Scripture titles of the nine orders of the celestial hierarchy:

Uriel-Seraphim.
The blessed Seraph doth imply,
The love we owe to the Most High.

Zophiel-Cherubim.
God's knowledge treats the Cherubim,
He nothing knows that knows not God.

Zaphkiel-Thrones.
All glory to the Holy One,
Even Him that sits upon the Throne.

Zadkiel-Dominions.
There is no power, no domination,
But from the Lord of our Salvation.

Haniel-Virtues.
We aim at the celestial glory,
Below the moon all's transitory.

Raphael-Powers.
The mighty power of God was shown,
When the great Dragon was o'er thrown.

Chamiel-Principalities.
In heaven, in earth, in hell some sway,
Others again are taught to obey.

Michael-Archangel.
Michael whom Satan durst oppose,
Can guard us from inferior foes.

Gabriel-Angel.
The angel unto man known best,
As last of nine, concludes the rest.

—Clayton's Angelology.

ANGEL-WORSHIP.

September 28.

Let no man beguile you of your reward in a voluntary humility and worshipping of angels.—Colossians 2:18.

THERE was an angelology, and a worship of angels, on which the Apostle animadverts with severity. —G. P. Tesher.

Christians in the second century held the belief that there was a tutelary angel for each nation, city and person. Even the great Ambrose insisted on the worship of angels. But the council of Laodicea condemned as heretics the Phrygian sect of "Angelica" for the adoration of angels. Pretended apparitions of Michael the Archangel led in the fifth century to the institution of the "Feast of St. Michael," which was celebrated in honor of all the angels. —Anonymous.

In the fourth century there were those who directly worshiped angels, and had private meetings for that purpose. They were expressly condemned by the thirty-fifth canon of the council of Laodicea; wherein that council adjudged this practice to be idolatry, and apostasy from Jesus Christ. —Dr. Gell.

Worship God, and we shall be secure of the good offices of His angels; but worship angels, and we may be sure we displease both them and Him that sends them. —Dr. Young.

Thee, O Great God, we praise!
To Thee the Archangels and high throned Powers,
The Cherubim and Seraphim,
Chant aloud, with one accord, evermore.
Through eternity's resplendent hours,
In prostration lowly: Holy, holy,
Holy is the God whom we adore!
Holy is the Lord whose praise we sing.

—St. Ambrose.

STORY OF THE ARCHANGELS.

September 29.

For the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.—I Thessalonians 4:16.

THE archangels alone have names; and, being known to us by them, as well as in connection with certain important events in heaven and on earth, we involuntarily think of them with a more intimate and at the same time a more reverent and sympathetic feeling than we can possibly have for the numberless nameless angels of the heavenly choir. But the story of the archangels and their wonderful deeds, as told in Scripture and in the sacred legends, impresses us with a vivid sense of their marvelous power and wisdom, as well as of their tender sympathy for the human beings whom they protected and served in their office of guardians and defenders. —Clara Erskine Clement.

We read in sacred Scripture of the Archangel (as if he were single and alone), who seems to be the High Sheriff in the grand and last Assize, to have the Posse Comitatus, and to come with the trump of God and to sound it before the Judge, in order to startle and awake the dead in their graves, and summon them to the universal tribunal. Michael also is expressly called the Archangel; and is said, as in the head of his angels, to fight with the Dragon (the Prince of Hell) and his angels. In Daniel 10:13 indeed he is styled "one of the chief princes," but it may be read (as in the margin) "the first of the chief princes." But since it does not fully appear that any one is called an Archangel but he, the query will be whether he be one (and that the first) of the seven (supposed) princes, or the head and monarch of them all. —John Reynolds, 1723.

When fell upon him smote
Eyes of divine light, eyes of high rebuke—
For this was Michael, God's messenger.

Edwin Arnold.

Like the shields of light
Archangels bear, who, armed with love and might,
Watch upon heaven's battlements at night.

—Adelaide A. Proctor.

Holy, Holy, Holy, Lord God of Hosts,
Eternal King, by the heavens and earth adored!

Angels and archangels sing,
Chanting everlastingly
To the blessed Trinity.

—Werner's Choral.

When Thou, attended gloriously from heaven,
Shalt in the sky appear, and from Thee send
The summoning Archangels to proclaim
Thy dread tribunal! forthwith from all winds
The living, and forthwith the cited dead
Of all past ages, to the general doom
Shall hasten.

—Milton.

Th' archangel voice, the trump of God, the cry
Of startled nature, rending earth and sky,
Shall charge the living, raise the dead, and bring
All nations to the presence of their King,
Whose flaming ministers on either hand
Ten thousand times ten thousand angels stand,
To witness time's full roll forever sealed,
And that eternity to come revealed,
That era in the reign of Deity,
When sin, the curse, and death no more can be.

—Montgomery.

"TO YOU WHO ARE TROUBLED."

September 30.

And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.—II Thessalonians 1:7.

GOD employs angels to carry his saints to glory when they die. The angels that take care of us on this earth, while saints of the Most High, are not going to leave us when we go down to the gates of death. How many times people say to me: "Can you tell us why it is that when a saint is dying he frequently says, 'Oh, the angels have come! Don't you see them?'" Yes, I can. It is God's appointed way, and their perceptions are quickened. I cannot see the angels today, of course, as I shall see them just as I enter the heavenly land. When the saints pass away, the angels take their souls and they are "carried by the angels." I do not expect to want any wings for my soul to fly away on, for the angels will bear away every saint that passes from this to the better land. —Graves.

I've almost gained my heavenly home,
My spirit loudly sings;
The holy ones, behold they come!
I hear the noise of wings.

Oh, come, angel band,
Come and around me stand;
Oh, bear me away on your snowy wings
To my immortal home.

—Anonymous.

Have we no carols?—Are we deaf and dumb
Save to the great world's money-murmuring hum!
Does God seem absent?—Are the angels gone?

—A. Matheson.

BOOK X.

October.

October.

GOD, SEEN OF ANGELS.

October 1.

And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels.—I Timothy 3:16.

THERE is no declaration in the whole Bible more serious or fuller of authority than that every Christian, however humble, has angels specially charged with his welfare, and still beholding the face of our Heavenly Father, dwelling in His presence. Now this is what Christians believe: "The Lord Christ does for them, so they are at some loss to understand why angels are wanted in the matter. We have no right to entertain any such difficulty. If God is pleased, and Christ is pleased, to employ angels as He employs apostles and evangelists, priests, deacons and many other agencies and means, it is to our loss, or at our peril, that we demur to accept the service of angels."

—Rev. T. Mozley.

Let us not overlook among the celestial ministries what may be called the angels of inspiration—the inspiration which created our sacred Scriptures and which fills our minds and souls today with heavenly visions and voices. What are our serious impressions and profound convictions, what our gleams of insight, what our touches of finer feeling, what our nobler impulses, what our longings and aspirations, what those formless visions that sometimes illuminate our days, what those unvoiced words which we have heard again and again amid the silence of the hills, under the midnight stars, by the wayside of quiet meditation, in moments of trial when we have been deeply moved? What are they all but the visitations of the living God? The old Hebrew would

have described them as the angels of God coming to him, and the angels of God speaking to him.

—Rev. John Hunter, D. D.

Hail to the unknown
Mightier beings
Whom we anticipate!
What in the human
Typed we behold
Leads to a faith
In the primal Divine.

The immortals
Deeming them brothered
With what is most human
In the great Cosmos,
Willing and working
What in their small lives
Men may achieve.

—Goethe.

FEAST OF ANGEL-GUARDIANS.

October 2.

I charge thee before God and the Lord Jesus Christ and the elect angels, that thou observe these things.—I Timothy 5:21.

OCTOBER 2nd is the "Feast of the Holy Angel-Guardians." I have already had occasion to notice that the guardian-angels of Christianity had the same office assigned to them that the pagans attributed to their guardian-genii. "That particular angels are appointed," says Alban Butler, "and commanded of God to watch over each person among his servants—that is an article of the Catholic faith of which no ecclesiastical writer within the pale of the Church in any age entertained the least doubt." Indeed, it would be difficult to point out any difference between the two, beyond that of mere name, except that the former, in addition to their duty as guardians, had also to register the crimes of their respective proteges in this world, that they might bear witness against them in the next.

—George Soane.

The 2nd of October was made the Feast of the Guardian Angels, setting this special phalanx of the heavenly army aside from all others. But as the Church, gathering the months into her hands, transforms them into spiritual blossoms and with them weaves an unfading wreath to lay at the tabernacle door, so the month of October is the flower of the angels, and during its thirty-one days they are kept particularly in the minds and hearts of her children.

"White winged angels meet the child
On the vestibule of life."

And they follow it through all the years allotted to it upon this terrestrial globe; nor does the bright spirit leave its charge until the soul, having been withdrawn from its earthly tenement, receives its sentence, whether for weal or woe.

The first poet to commemorate these ethereal and intangible creations was the shepherd-king of Israel. But at the mention

of them in connection with the literature belonging to them, one naturally turns to Milton and his immortal epic. To be sure, he gives us angels as grim, stern and solemn as himself and his poem; here and there, however, will break forth a picture of any grace and beauty which astonishes. He evidently shared St. Thomas' idea regarding the action of the angels in the creation, as in the tenth book of Paradise Lost:

> "Such was their song,
> While the Creator, calling forth by name
> His mighty angels, gave them several charge,
> Assorted best with present things."
>
> —M.

The sunshine on the minster lay,
It was the Eve of Angel's Day,
And low in prayer and holy joy
A mother knelt beside her boy.

The Feast of Angels came again,
But now the mother knelt in pain;
Again she breathed a tender prayer,
But ah! her boy no more was there.

—F. E. Weatherly.

October 3.

Being made so much better than the angels.—Hebrews 4:1.

THE History of the Angels. Here the question is simply whether or not they have a history. If angels are personal beings, as we have learned, and if they stand in organic connection with the created universe, then their life is necessarily historical. The history of our world is but its developed life told or related. So the history of the angels is but *their* developed life told or related. What can we know about it? We cannot tell, for instance, *when* angels were created; hence we cannot tell how old the angelic world is. The *fact*, however, that they were created is clearly revealed. It is not revealed in Scripture that they were all created simultaneously, nor can we there learn that some are older than others; but it is evident that their relation to one another is not generic; they were not born from a common angelic parentage, but directly from their common Heavenly Parent. For this reason they are common brotherhood; they are "sons of God," held together as one family by a common life and a common bond of love. Their union is organic, though not generic. Hence they are a fraternity—they are, as said, "the sons of God," evidently made in His image. And if sons of God, their creation was (like that of man) an actualization of the eternal idea of sonship as it is in His only begotten Son. He is the "Prototokos" of the angelic world as well as the human. In this is involved the truth that the angels were created in the image of God, as said; in righteousness and true holiness. —Rev. Moses Kieffer, D. D.

They boast ethereal vigor, and are form'd
From seeds of heavenly birth.

—Virgil.

The all-powerful God
Angels tribes
Through might of hand
The Holy Lord
Ten established,

In whom He trusted well
That, they His service
Would follow
Work His will;
Therefore gave He them wit,
And shaped them with His hands,
The Holy Lord.

—Caedmon.

Praise be to God, the Designer, Builder of earth and of heaven!
Fashioned His angels He hath, making them messengers still;
Two wings to some and four wings to some, and to some He hath given
Six and eight silver wings, making what marvels He will.

—Edwin Arnold.

Lefier

LOVE

(See page 379)

TO HEAVEN

(See page 374)

October 4.

For unto which of the angels said he at any time: Thou art my son, this day have I begotten thee.—Hebrews 1:5.

BUT in some cases it has been His pleasure to employ one or more of the heavenly hosts in His communications with sinful humanity, and who has also commanded His witness to record such supernatural and superhuman interpositions for man's instruction and hope, encouragement and comfort. And assuredly we owe it to our Divine Teacher to receive with gratitude of reverential humility and undoubting credence what Deity has vouchsafed to reveal to us of the disinterested cheerfulness with which benevolent angels are always ready to promote the spiritual welfare and temporal interests of those who put their trust in Jehovah. In 1 Chron. 21, what a splendid vision is there presented to us! A spiritual warrior with a drawn sword and outstretched arm, of surpassing strength, glorious brightness, and probably of prodigious magnitude, standing in mid-air, extended over the holy city of Jerusalem, which lay in beauty and repose beneath an evening sky. This is one of the glimpses afforded us of what is perpetually passing around us, but which our eyes are holden from seeing. . . . One leading attribute of the angels is their astonishing activity.

"The speed of God's (angels) time counts not."

Another distinguishing attribute is their unfading and immortal youth. This peculiarity is beautifully pointed out by the ζωα (living ones) applied to them by St. John in the Apocalypse, and by Ezekiel. By this appellation we are instructed that life is a pre-eminent and glorious constituent of their nature—life as a peculiar property and in a most distinguishing degree. The truth of the immortality of the angels is also beautifully exemplified and confirmed by the adolescent appearance of those which were seen by Mary in the tomb of Christ. The youth of the angels, like their other attributes, is destined to refine, improve and brighten forever. In the celestial kingdom, the redeemed of mankind will resemble the angels of God, glorious, unchangeable

and immortal—resplendent in the presence of Jehovah, and beautified in the eternal enjoyment of an unalterable felicity and unfading glory. —Clayton's Angelology.

Jesus, who passed the angels by,
Assumed our flesh to bleed and die;
And still He makes it His abode;
As man He fills the throne of God.

Our next of kin, our Brother now,
Is He to whom the angels bow;
They join with us to praise His name,
And we the nearest interest claim.

—Charles Wesley.

October 5.

And again when he bringeth in the first begotten into the world, he saith: And let all the angels of God worship Him.—Hebrews 1:6.

IT IS most probable the angels knew of the mystery of the Incarnation by Divine revelation, and believed in it. St. Thomas among the early schoolmen, and Suarez among the modern, are the leaders in the opinion which holds that the bad angels fell because of this wonderful act of Divine condescension. They desired the hypostatic union for themselves, and envied it to man. But it was fitting for the glory and honor of the Son of God, who was to come in human flesh, that the angels should know this mystery. Moreover, Christ is the head of the angels, and the angels His ministers; and therefore it was proper that from the commencement they should acknowledge Him as their Lord and Master.

—Rev. R. O'Kennedy.

Cherubim and seraphim
Veil their faces with their wings;
Eyes of angels are too dim
To behold the King of Kings,
While they sing eternally,
To the blessed Trinity.

—C. Wordsworth.

Dante describes the angelic boatman, "the bird of God." . . . He witnesses, while in Paradise, the assumption of the Blessed Virgin by her Son. In the ninth heaven he sees the three hierarchies, the nine choirs, classified and named by Dionysius the Areopagite, who, having known St. Paul intimately at Athens, heard from his lips many of the revelations made to him when wrapped into the third heaven. The place of these hierarchies is in succession beyond the chosen seven who stand before the throne. They each comprise three choirs. The first contains the seraphim lost in the contemplation of the perfections of their Creator; they are all on fire from love of Him, and from their numbers arises ever the flame of an adoration most pleasing to Him. The cherubim, wisest of the angelic host, chant ever their

hymns of praise to Him who gifted them with a wisdom approaching nearest to His own. The thrones, so called because these resplendent angels are raised above all the inferior hierarchies, to whom they carry the mandates of their King, sharing with the seraphim and cherubim the privilege of seeing the truth clearly in God Himself. —M.

Hark! hark! with harps of gold
  What anthem do they sing?
The radiant clouds have backward rolled,
  And angels smite the string.
"Glory to God,"—bright wings
  Spread glistening and afar,
And on the hallowed rapture wings
  From circling star to star.

—E. H. Chapin.

SPIRITUALITY OF ANGELS.

October 6.

And of the angels he saith: who maketh his angels spirits and his ministers a flame of fire.—Hebrews 1:7.

THE angels are spirits. This term expresses, first something positive, and second negative, concerning the nature or being of the angels. The idea of spirituality is the positive phase of this term. According to it, the angels are free personalities, endowed with self-consciousness, in opposition to the mere offspring of nature, incapable of freedom and without personality. The whole Biblical view of these beings conforms to this designation of them as spirits, from the most essential peculiarities of their being. They never appear as mere forces of nature, or as unconscious cosmical potencies. The negative phase of the term "spirits," by which the angels in general are designated, does not force us to deny all idea of body in connection with the angels, for there are also spiritual bodies; but merely the idea of a body other than spiritual—a fleshy body, compounded of earthly materials. —Kurtz.

Angels thus fair, each other far excelling,
As to the highest they approach more near,
Yet is that highest far beyond all telling,
Fairer than all the rest which there appear,
Though all their beauties joined together were;
How then can mortal tongue hope to express
The image of such endless perfectness?

—Spenser.

Outside and in, and wardened worthily
That, in its ordered precincts, angel's wings
May float and fold.

—Edwin Arnold.

October 7.

But to which of the angels said he at any time: sit on my right hand, until I make thine enemies thy footstool.—Hebrews 1:13.

BUT it is in painting that angels receive their fullest portraiture. . . . So far we may follow the more human, traditional and legendary love of angelic phenomena, in which pagan and Christian thoughts, and earth and heaven, and things congruous and incongruous, are inextricably blended, and which have greatly helped to confuse our minds and spread a Sadducean skepticism of angels altogether. Turning to the Scriptures themselves, we are in quite another atmosphere. Angels are recognized there from the first, from the cherubim that kept the way of the Tree of Life with a flaming sword turning every way, to the last, to the angel that was sent to Patmos by Jesus to testify the Apocalypse to John. They are so woven into the texture of the Bible that to reject them is to reject it. They are recognized without apology or surprise, having as real an existence as men. They take their place in the history with simplicity and dignity; supernatural, but without a trace of the marvelous. They cannot be ignored in Bible teaching, and they occur often enough to reveal their peculiar position. Uniformly they appear as men. They eat, sit, walk, stand, are clothed, speak and are spoken to, lay their hands on men, receive the courtesies paid by host to guest. It is this that gives point to the saying that we may entertain angels unawares. From all this, as well as from the fact of their creation, it might be inferred they are not without a body. What is related of the resurrection body of the Lord is as wonderful, and to us incomprehensible, as what is related of them. . . . Yet we know much about them—that in power and might they are superior to man, that they excel in strength. We read also of their wisdom, knowing all things that are in the earth, discerning the good and bad, yet ignorant of the day of the Son of Man, and desiring to penetrate the mystery of the Gospel. It is only by casual allusion that we learn of their appearance and habit, as they are introduced upon some mission to man. Their service to him is related with much detail. They

accompany God's servants upon important missions, are messengers between God and His prophets, carry answers to prayer and carry prayer back again to God, warn of impending dangers, cross the purposes of evil men, rescue some and smite others. . . . Angels accompanied Christ from heaven, had charge over Him on earth, ministered to Him in the desert, strengthened Him in Gethsemane, rolled the stone from His sepulcher, and announced His ascension. They encamp about the saints, watch over children, rejoice in the conversion of every sinner, and bear the righteous at death to heaven. —W. Fleming Stevenson.

Sweet to rejoice in lively hope,
That when my change shall come,
Angels will hover round my bed
And waft my spirit home.

—Toplady.

October 8.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?—Hebrews 1:14.

THE Book in which we read about our Father, and which speaks to us of His love, and conveys to us His instructions, is melodious with the rustle of angel wings. In many a page, we hear them like music; we are never amazed when we meet an angel messenger or listen to an angel message in any chapter of Old Testament history, in any story of bard or prophet, in any quietly told account of what happened in the New Testament dispensation, after our Lord had come to dwell among men. Color and music, motion and swiftness, stately appearing of a single herald, tumultuous rush of a mighty throng are in the Book. Angels are always taking part on the stage of that superb drama of the centuries which the Book has preserved through changing dynasties from the earliest days until now. They never had time to waste, these couriers of the Most High. Whatever was their errand, they did it and were gone; gone as the wind goes when it has sped a ship, or rocked a forest, or cleansed a town of some evil disease. They tarried for no gossip; they were never other than messengers who were neither kin nor acquaintance, who being aloof, and being on service, had their duty to do and might not linger.

Since to the dark Gethsemane
  The pitying angels soon or late
Must haste with tenderest ministry,
  And each new play is but the gate
To some rich temple, rising fair
That builds to heaven a golden stair.

—Margaret E. Sangster.

There angels in their trina. triplicities
  About Him wait, and on His will depend,
Either with nimble wings to cut the skies,
  When He them on His messages doth send,
  Or on His own dread presence to attend,
Where they behold the glory of His light
And carol hymns of love both day and night.

—Spenser.

October 9.

For if the word spoken by angels was steadfast, how shall we escape if we neglect so great salvation?—Hebrews 2:2.

WE HAVE evidence from Scripture that the connection of the angelic world with the Christian system is of large and important moral benefit. In the administration of grace to man, there is a collateral reference to angels; and the knowledge they thus acquire is of all others most calculated to minister to their holiness. That they need no redemption, we know; for the elect angels have not fallen. It is not, therefore, in the way of direct redemption that the moral benefit flows to them. They had seen bright displays of the exuberant goodness of God, but they had never seen love so realized, so embodied, as in the gift of the Son of God for the salvation of man; as when they saw love teaching, love traveling, love agonizing, love dying, that man might not perish. —Rev. Richard Watson, D. D.

Then, how He looked and how He smiled,
  What wondrous things He said;
Sweet cherubs, stay, dwell here awhile,
  And tell what Jesus did.

Thus while, with unambitious strife,
  Th' ethereal minstrels rove,
Through all the labors of His life,
  And wonders of His love.

—Isaac Watts.

To those who call on Him the Lord is nigh,
His ear is ever open to their cry,
His angels ever watch around and wait,
To minister to fallen man's estate.

—Legend of S. Cenacolo.

October 10.

For unto the angels hath he not put in subjection the world to come, whereof we speak?—Hebrews 2:5.

THE New Testament is the history of the Church of Christ, every member of which is united to Him. Accordingly, the angels are revealed now as "ministering spirits" to each individual member of Christ for His spiritual guidance and aid. The records of their visible appearance are but infrequent; yet their presence and their aid are referred to familiarly, almost as things of course, ever after the Incarnation. They are spoken of as watching over Christ's little ones, as rejoicing over a penitent sinner, as present in the worship of Christians, and as bearing the souls of the redeemed into Paradise. In one word, they are Christ's ministers of grace now, as they shall be of judgment hereafter. By what method they act, we cannot know of ourselves, nor are we told, perhaps lest we should worship them instead of Him, whose servants they are; but of course their agency, like that of human ministers, depends for its efficiency on the aid of the Holy Spirit. —Strong.

E'en now to my expecting eyes
The heaven-built towers of Zion rise;
E'en now with glad survey
I view her mansions, that contain
The angelic forms, an awful train,
And shine with cloudless day.

—Zwinger.

Unto Thee be glory given,
  Word incarnate! evermore;
Thee spirits blessed in heaven—
  Thee the angel choirs adore;
Still their hallelujahs rise
Midst the anthems of the skies.

—Mrs. H. M. Chester.

INDIVIDUAL RESPONSIBILITY.

October 11.

Thou madest him a little lower than the angels; thou crownest him with glory and honor.—Hebrews 2:7.

ANGELS are not under the law of specific moral or generic unity as man is. We are bound up in one bundle of life. Angels are separate creations. Each angel, so far as we know, was created direct from the hand of God, and is responsible for himself alone. But each man is dependent for physical and moral life upon his forefathers. God had ordained that law of means which has come down to him from past generations. There is no grander heritage than that of a holy parentage. The law of race unity governs all of our earthly life. And it is not easy for us to conceive a state of being like that of the angels apart from this our law of life. Angels are a company rather than a race.

—Rev. N. Burwash, S. T. D.

Not for increase to himself
Of good, which may not be increased, but forth
To manifest His glory by its beams;
Inhabiting His own eternity,
To circumscribe His being; as He willed
Into new natures like unto Himself,
Eternal love unfolded: nor before
As if in dull inaction, torpid, lay,
For, not in dull process of before or aft,
Upon these natures moved the spirit of God.

—Dante.

God is Spirit,
Bade spirits exist, and they existed. Forms
Of light, in infinite varieties,
Awoke in legions around, or one by one
Successively appeared, succession there,
In numbers passing thine arithmetic,
Might be more rapid than any words, and yet
Exhaust the flight of ages. There is space
For ages in the boundless past. But each
Came from the hand of God distinct, the fruit
Of His eternal councils, the design
Of His omniscient love, His workmanship;
Each seraph, no angelic parentage
Betwixt him and the Great Artificer,
Born of the Spirit, and by the Word create.

--Bickersteth.

CELESTIAL RESPLENDENCE.

October 12.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.—Hebrews 2:9.

THE angels wonder more than men, because they understand the mystery of the cross. Their superior intelligence ministers more abundant matter to their love. From the very first, He invites the angels to adore it—of humility towards Himself, and of humility towards us, their fellow creatures. It was the test to which He put their loyalty. He showed them His beloved Son, in His sacred humanity, united to a lower nature than their own; and in that lower nature crowned their King and Head, to be worshiped by them with absolute and unconditional adoration. The son of a human mother was to be their Head. He showed them in that blood the source of all their graces.

—Father Faber.

Stars of the morning, so gloriously bright,
Filled with celestial resplendence and light;
These that, where night never followeth day,
Raise the "Thrice-holy" song ever and aye!

These are Thy counselors: these Thou dost own,
God of Sabaoth! the nearest Thy throne;
These are Thy ministers; these Thou dost send,
Help of the helpless ones! man to defend.

Still let them succor us; still let them fight,
Lord of angelic hosts, battling for right!
Till, where their anthems they ceaselessly pour,
We with the angels may bow and adore.

—John M. Neale.

NATURE OF ANGELS.

October 13.

For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham.—Hebrews 2:16.

WHO will stand for us? "Some angel," we may think, from heaven! The angels "in no wise." Glorious creatures indeed they are, celestial spirits, but yet "ministering spirits;" "in all purity serving the God of purity," says Nazianzen; not fit to intercede, but ready at His beck; with wings, indeed, but not with healing under them; but "second lights," too weak to lighten so great a darkness; their light is their obedience, and their fairest elogium, "Ye angels that do His will." They are but finite agents, and so not able to make good an infinite loss. They are in their own nature mutable, and so not fit to settle them who were more mutable, more subject to change than themselves; not able to change our vile bodies, much less to change our souls, which are as immortal as they, yet lodged in tabernacles of flesh which will fall of themselves and cannot be raised again but by His power whom the angels worship. Ah! in prison we were, an "Cui Angelorum?" written on the door; miserable captives, so deplorably lost that the whole hierarchy of angels could not help us. —Farendon.

Oh, listen, man!
A voice with us speaks the startling word,
"Man, thou shalt never die!" Celestial voices
Hymn it around our souls: according harps,
By angels' fingers touched when the mild stars
Of morning sang together, sound forth still
The song of our great immortality.

—Richard Henry Dana.

Swift messengers from heaven they wing their way
And round the sons of men as guardians stay.

—C. M. P.

October 14.

But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.—Hebrews 12:22.

YEA, angels as well as saints will be our blessed acquaintances. Those who now are willingly our ministering spirits will willingly then be our companions in joy. They who had such joy in heaven for our conversion will gladly rejoice with us in our glorification. We shall be "fellow citizens with the saints and of the household of God." Be much, then, in the angelic work of praise. The more heavenly the employment, the more it will make the spirit heavenly. Praising God is the work of angels and saints in heaven, and will be our own everlasting work; and if we were more in it now, we should be more like what we shall be then. —Baxter.

On wheels of light, on wings of flame,
The glorious hosts of Zion came;
High heaven with songs of triumph rang,
While thus they struck their harps and sang;
"O Zion, lift thy raptured eye;
The long-expected hour is nigh;
The joys of nature rise again,
The Prince of Angels comes to reign!"

—Thomas Campbell.

Oh, how beautiful that region!
Oh, how fair that heavenly legion!
Human souls and angels blend.
Glorious will that city be,
Full of deep tranquillity,
Light and peace from end to end!
See the happy dwellers there
Shine in robes of purity,
Keep the laws of charity,
Bound in firmest unity.

—Thomas à Kempis.

ENTERTAINING ANGELS UNAWARES.

October 15.

Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.—Hebrews 13:2.

IN ANCIENT days, remote in dim vagueness of the morning world, men looked for angel guests and were not disappointed. Sometimes in the hush of night, under the solemn stars, a wayfarer might see a ladder stretching from earth to heaven, the rounds of which were trodden by angel feet, ascending and descending. Again in the tremulous sweetness of the early dawn, when the sky grew bright and golden and the birds began to sing in copse and hedge, angels came walking over dew-wet fields or encamped around beleaguered cities. At high noon they glided into homes where men sat at meat, or at eventide they sat beside men in the tent door. Nobody seemed surprised or alarmed or disturbed at a vision of angels; their forms majestic and commanding, their faces serene and compassionate, their voices clear and vibrant struck no terror to the hearts of men. It was as if earth had a door ajar through which heavenly visitors came and went, and heavenly harmonies swept, and heavenly fragrance was wafted, and men and women then had an intimate converse with God, fuller, closer, more spontaneous than most of us now enjoy. As we have drifted farther away from the ideal of the child ever in the Father's house, we have lost our birthright of fellowship with the Father's angels.

—Margaret E. Sangster.

In this dim world of clouding cares,
We rarely know, till wildering eyes
See white wings lessening up the skies,
The angels with us unawares.

—Gerald Massey.

When the daylight is declining
In the western skies,
And the stars in heaven are shining
As the twilight dies,
Voices on our hearts come stealing
Like celestial airs,

To our spirit sense revealing
  Angels unawares.

In the hours of morn and even,
  In the noon and night,
Trooping down they come from heaven
  In their noiseless flight,
To guide, to guard, to warn, to cheer us,
  'Mid our joys and cares;
All unseen are hovering near us
  Angels unawares

Oh, faint hearts, what consolation
  For us here below,
That angelic ministration
  Guides us where we go:
Every task that is before us
  Some blest spirit shares;
Watchful eyes are ever o'er us,
  Angels unawares.

—J. F. Waller.

Carl Gutherz

ARCESSITA AB ANGELIS

(See page 442)

Amos Cassioli

THE ARCHANGEL RAPHAEL AND TOBIAS.

See page 445.

October 16.

Which things the angels desire to look into.—I Peter 1:12.

WHAT an inconceivable degree of wisdom must the holy angels have acquired by the use of their faculties, over and above that with which they were originally endowed, in the course of more than six thousand years! How immensely must their wisdom have increased, not only by surveying the hearts and ways of men in their successive generations, but by observing the works of God—His works of creation, providence and grace; and above all, by continually beholding the face of their Father which is in heaven! Who can comprehend what is the understanding of angels—the extent of their knowledge—not only of the nature, attributes and works of God, whether of creation or providence, but of the circumstances, actions, words, tempers and thoughts of men? But great, however, as their understanding is, they are limited. They are represented as desirous of knowing more fully the wonders of redemption.

The first-born sons of light
Desire in vain its depths to see;
They cannot reach the mystery,
The length, the breadth, the height.

—Wesley.

Ride on, ride on in majesty!
The winged squadrons of the sky
Look down with sad and wondering eyes
To see the approaching sacrifice.

—Henry Hart Milman.

Angels doubtless estimate the gift by the Giver; men too often the Giver by the gift.

Christina Rossetti.

October 17.

Who is gone into heaven and is on the right hand of God, angels and authorities and powers being made subject unto Him.—I Peter 3:22.

ANGELS are subject to Him upon whom objects spat—this is one of the wonders of heaven. Is it possible that the conjectures of the old writers were true, that Satan rebelled against God because he heard a whisper that a man would one day be head over all the principalities and powers? I do not know; but certainly the angels must often marvel that not Gabriel nor the brightest of the seraphim is next to God, but a man! Lord, what is man? Man, made of the dust of the earth, what is he that he should sit above more spiritual beings, crowned with glory and honor? Yet it is so. God has so set the Christ above all angels and principalities and powers. Is not this one of those things which angels desire to look into? Although Lucifer is fallen, there is yet no gap in heaven. Creatures in part material are lifted up to fill the void caused by the great dragon. Oh, think of it! The man Christ Jesus is Lord of all the shining ones! He can send an angel to comfort you in your grief. When you count up the available forces of your Lord, do not forget the invisible armies. The air will soon teem with invisible spirits, if they are needed for our defense, for our Savior is their Lord. They will count it all joy to do His bidding on our behalf. They are the chariots of God which He sendeth to the rescue of His own. The day shall come when all the hosts of heaven shall come down to earth attending the Son of Man; then shall they gather out of His kingdom all things that offend, and at the same time they shall delight to display their loyalty to Him that once did hang upon the cross. —Spurgeon.

Ye angels who stand round the throne,
And view my Immanuel's face,
In rapturous songs make Him known;
Tune, tune your soft harps to His praise.
He formed you the spirits you are,
So happy, so noble, so good;
While others sunk down in despair,
Confirmed by His power, ye stood.

—Anonymous.

October 18.

For God spared not the angels that sinned, but cast them down to hell and delivered them into the chains of darkness, to be reserved unto judgment.—II Peter 2:4.

WE LEARN from the Scripture that many angels, originally holy like the rest, fell from their pristine purity, becoming so transformed in character that all their powers are now used for the purpose of doing evil instead of good. These are to be identified with the devils so frequently mentioned in the Holy Writ. —New Revised Encyclopedia.

It is a mighty change, to pass from the consideration of those bright spirits, who in their pristine glory and innocence still surround the throne of the Most High, to the consideration of those who have "kept not their first estate," but who have been hurled from that splendor and magnificence which they previously enjoyed. The subject is one peculiarly interesting to us, because many passages of Holy Writ assure that among the employments in which the angels that sinned are engaged, one is that of tempting mankind, causing them to swerve from their duty to God, and bringing upon them the same condemnation into which they themselves have fallen. And how mighty was the fall of an angel! We hear of no plan whatever being formed for their restoration. How terrible must be the condition of those who, remembering their former glory, feel that the gates of heaven are closed against them, that the war which they have brought upon themselves is a war of Omnipotence, that the terrors of God's judgments are hanging over them! —Christmas.

The Almighty, seeing their so bold assay,
  Kindled the flame of His consuming ire,
And with His only breath them blew away
  From heaven's height, to which they did aspire,
  To deepest hell, and lake of damned fire,
Where they in darkness and dread horror dwell,
Hating the happy light from which they fell.

—Spenser.

HUMBLE IN GLORY AND IMMORTALITY.

October 19.

Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.—II Peter 2:11.

AMONG all creatures, the angels and men are most excellent. Some angels persisted in obedience, and were appointed unto the faithful service of God and men; and others fell of their own accord and ran headlong into destruction, and so became enemies to all good and to all the faithful. We condemn all opinions of all men whatsoever who think otherwise of the creation of angels than is delivered unto us by the Scriptures in the Apostolic Church of Christ.

—Second Helvetic Confession.

God also created the angels good, to be His messengers and to serve His elect; some of whom are fallen from that excellency, in which God created them, into everlasting perdition; and the others have, by the grace of God, remained steadfast and continued in their primitive state. Therefore, we reject and abhor the error of the Sadducees, who deny the existence of spirits and angels. —The Belgic Confession.

Could we forbear dispute, and practice love
We should agree as angels do above.

—Waller.

I charge thee, fling away ambition:
By that sin fell the angels.

—Shakespeare.

Do what thou wilt, thou shalt not so,
Dark Angel! triumph over me:
Lonely unto the lone I go;
Divine, to the Divinity.

—Lionel Johnson.

And the Lord came, invisible as a thought,
Three angels gleaming on His secret track,
Prince Michael, Zagael, Gabriel, charged to guard
The soul-forsaken body as it fell
And bear it to the hidden sepulchre
Denied forever to the search of man.

—George Eliot.

KEPT NOT THEIR LORDSHIP.

October 20.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.—Jude 6.

THE angels were created perfectible, but not perfect. With them, as with all rational creatures, righteousness and holiness must become habitual. Their love and worship of God must be from choice, free, voluntary. Otherwise it could not be acceptable. In such service, however, is involved the idea of probation or trial. That the commencement of the angelic life, as well as the human, was a probationary period, does not admit of a doubt. The choice of God's service implies the possibility of its opposite. Voluntary obedience implies the possibility of disobedience, and the very thought of such opposite choice, or disobedience, is temptation. The suggestion of such thought may be either from within or from without, or both. Whether or not there was any outward motive presented to the angelic mind for sinning against God we are not informed, nor does it belong properly to our subject to notice the various speculations that have been indulged in, with reference to the origin of evil. Its possibility, as actualized in fact, is all that belongs legitimately to our subject. From the fact that some angels sinned and became apostate it is lawful to infer that it was possible for all to sin. Now when we are met by the question: why did some continue, and develop in holiness, whilst others sinned? The only answer we can give is: because in this way the two classes respectively saw fit to exercise that freedom of will, that power to choose the good or the evil, with which the Creator endowed them. But why one class should choose a normal life, and the other class its opposite whilst in the same holy state of being, under the influence of the same holy motives we cannot tell. That sin should originate in heaven among the holy angels, in God's immediate presence, is a "Gordian Knot," which, to the best of our knowledge, has never been untied. All we know is that it was possible, that the possibility lay in the nature of the personal creature, and that it was actualized in a fearful apostacy. —Rev. Moses Keiffer, D. D.

As they "kept not their lordship," God has "kept them in everlasting bonds." This darkness is considered as brooding over them and they under it. But the present penal detention is itself the prelude to a still more awful doom—"the judgment of the great day." —Dean Alford.

Scripture does not reveal to us the immediate cause of the fall of the angels; and where Scripture is silent, it becomes not man to conjecture. Universal tradition says they fell by pride.

"By that sin fell the angels. How then can man,
Though the image of his Maker, hope to gain by it?"
—Christmas.

Which way I fly is hell—myself am hell!
—Anonymous.

Both day and night, is unto angels one;
For He His beams doth still to them extend,
That darkness there appeareth never none;
Ne hath their day, ne hath their bliss an end,
But there their termless time in pleasure spend;
Ne never should their happiness decay,
Had not they dared their Lord to disobey.
--Spenser.

October 21.

Yet Michael the archangel, when, contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said: The Lord rebuke thee.—Jude 9.

ST. MICHAEL is the patron saint of France. It was he who appeared to Joan of Arc in 1469. Louis XI. founded the military order of St. Michael. In the Roman Catholic Church, Michael is a saint, and his festival, called "Michaelmas," is held September 29. —George Soane.

In the Targum of Onkelos on Deut. 24:6, it is stated that the grave of Moses was given into the special custody of Michael. This primitive tradition is referred to by Jude, and by him treated as a matter of fact; and is to be regarded as a matter of fact by all who hold this Epistle as a part of the Canonical Scriptures.
—Alford, in loco.

When Satan would have entered the body of Moses, in order to personate the prophet and deceive the Jews, it was Michael who contended with the evil one and buried the body in an unknown place, as is distinctly stated by Jude. Signorelli chose this as the subject of one of his frescoes in the Sistine Chapel.
—Clara Erskine Clement.

Then God called Michael, him of pensive brow,
Snow-vest and flaming sword, who knows all acts.
"Go, bring the spirit of Moses unto me!"
But Michael, with such grief as angels feel,
Loving the mortals whom they succor, plead:
"Almighty, spare me: it was I that taught
Thy servant Moses: he is part of me,
As I of Thy deep secrets, knowing them." —George Eliot.

Michael, the leader of the hosts of God,
  Who warred with Satan for the body of him
  Whom, living, God had loved,—if cherubim
With cherubim contended for one clod
Of human dust, for forty years that trod
  The gloomy desert of heaven's chastisement,
  Are there not ministering angels sent
To battle with the devils that roam abroad,
Clutching our living souls? —Anna Maria Muloch.

That eye is fixed on seraph throngs;
  That arm upholds the sky;
That ear is filled with angels' songs;
  That love is throned on high. —James C. Wallace.

October 22.

The revelation of Jesus Christ which God gave unto Him, and He signified it by His angel unto His servant John.—Revelation 1:1.

THE doctrine referring to guardian angels is built upon foundations coming up from the beginning of the world, although not defined as of faith. The conviction has always been general that angels are the agents of Divine Providence. "The angels," says Origen, "preside over all visible things, earth, air, fire and water; that is, over the principal elements, the animals, the celestial bodies. Their ministries are divided." Nor is this the only patristic testimony. Even pagans support the idea, as Apuleius. "If it is not becoming for a King to govern all things by himself, much less would it be so for God. We must, then, believe that, in order to preserve His majesty, He is seated upon a sublime throne and rules over all parts of the universe by celestial powers. It is, in fact, by their ministry that He governs this lower world." They guard empires, each church and the universal church; they guard each one of us. St. Augustine calls them the "enlighteners of our souls, the protection of our bodies, the warden of our goods." This dispensation is not the least among the adorable rulings of God's mercy to men. These friends of ours, closer and more intimate than any mortal companion can be, never leave our side. Some favored few among us of exceptional holiness have been permitted, either to see their guardian in material form, to realize his guiding by sensible touch, or to receive his advice through their sense of hearing. The fathers do not agree as to the extent of the protection of the angels to all men. Some think that each human being in existence has a guardian who never leaves him; others that only the just are so favored and only for the time that they persevere in justice. Sin seems to move them to a distance. St. Basil says: "The angels are always near each faithful soul, unless they are banished by evil actions."

—M.

In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives, whom we call dead. —Longfellow.

October 23.

The seven stars are the angels of the seven churches.—Revelation 1:20.

ALFORD regards "the angels of the seven churches" as superhuman beings appointed to represent and guard the churches, and that upon the grounds: (1) that the word is used elsewhere in the book of Revelation only in this sense; and (2) that nothing in the book is addressed to a teacher individually, but all to some one who reflects the complexion and fortune of the church as no human person could.

Do angels grieve over the evil deeds of those they guide? Strictly speaking, angels cannot grieve; for they are always in the possession of the Beatific Vision, and no sorrow can therefore come to them. In human conversation, however, we sometimes speak of them as afflicted with sadness and full of shame. But about the good acts of those they guide, there seems no reason to doubt their gratification. Our Blessed Lord says, "There is joy in the presence of the angels of God over one sinner that repenteth;" and if the angels in heaven rejoice over a poor penitent's act, much more the angel guardian of that penitent.

—O'Kennedy.

I once heard an angel by night in the sky,
  Sing softly a song to a deep golden lute;
The pole star, the seven little planets, and I,
  To the song that he sung listened mute.
For the song that he sung was so strange and so sweet,
  And so tender the tones of his lute's golden strings,
That the seraphs of heaven sat hushed at his feet,
  And folded their hands in their wings.
And the song that he sung to those seraphs up there,
Is called . . . Love!

—Owen Meredith.

O glittering host! O high angelic choir!
Silence each tone that with thy music jars.

—Richard Watson Gilder.

October 24.

Unto the angel of the Church of Ephesus, write:—Revelation 2:1.

TEXTS of Scripture are often suddenly and mysteriously brought into the mind; there will enter into the spirit of a Christian, on whom has fallen some unexpected temptation, a passage of the Bible which is just as a weapon to foil his assailant. But let him ask himself whether he is not, on the other hand, often conscious of the intrusion into his soul of what is base and defiling. And we never scruple to give it as a matter of consolation to a Christian, that he may fully ascribe them to the agency of the devil. Now, it is expressly said of the devil that he is "the spirit that worketh in the children of disobedience," as though he had not merely access to their minds, but took up his abode there, that he might carry on, as in a citadel, the war and the stratagem. And if evil angels have such power over the thoughts of men for evil, it seems unreasonable to question that good angels have as great influence over them for good; that they, too, work in the children of disobedience, and are mainly instrumental in calling up and marshaling those solemn processions of sacred remembrances which pass, with silent tread, through the chambers of the spirit, and leave on them the impress of their pureness and power.

—H. Melville, D. D.

In angel whiteness beat away those blushes;
Of habits devil, is angel yet in this.

—Shakespeare.

Consideration like an angel came
And whipped the offending Adam out of him.

—Shakespeare.

"SANCTI ANGELI."

October 25.

And unto the angel of the Church of Smyrna write.—Revelation 2:8.

THOUGH the primitive church, as Origen asserts, did not establish any definite doctrine on this subject, we nevertheless meet with several declarations respecting the nature of angels. Thus, many of the early Fathers rejected the notion that they took part in the work of creation, and maintained, on the contrary, that they are created beings and ministering spirits. In opposition to the doctrine of emanation and of æons, even bodies were ascribed to them, of finer substance, however, than human bodies. The idea of guardian angels was connected in part with the mythical notion of the genii. But no sure traces are to be found during this period, from the year 70 to the year 254, of a real cultus of angels within the pale of the Catholic Church.

From the year 254—730 A. D.—the age of polemics—it began to be stated more and more sharply that the angels are creatures and not æons emanating from the essence of God. Nevertheless, they were still regarded as highly endowed beings, far superior to mankind. Reverence was paid to them; but Ambrose was the only Father during this period—and he did it as a passing remark—who recommended the invocation of angels. But both the prohibition of the worship of angels (angelolatry) by the Synod of Laodicea (450 A. D.) and the testimony of Theodoret, prove that such a worship must have been practiced in some parts of the East. Theodoret as well as Augustine opposed the adoration, or at least the invocation, of angels. Augustine calls the angels "sancti angeli." —Hagenback.

(See December 25.)

In the midst of that dear city
Christ is reigning on His seat,
And the angels swing their censers
In a ring about His feet. —S. Baring-Gould.

An angel dropped a radiant flower
Upon the earth. Startled and sore afraid,
It crept between the pretty lips,
And nestled in the fair throat of a maid.

She coaxed it forth ere long to soothe
A tired heart, or entertain a throng;
And those who heard the glorious thing,
Renamed it, and called it song. —M. Josephine Conger.

"THE ACTS OF THE HOLY ANGELS."

October 26.

And to the angels of the Church in Pergamus, write.—Revelation 2:12.

OCCASIONALLY a series of pictures called "The Acts of the Holy Angels" has been painted. It consists of eleven strictly Scriptural subjects. I have already said that of the seven archangels to whom Milton refers when he says:

> "The seven
> Who in God's presence, nearest to His throne
> Stand ready at command,"

but three are recognized by the Christian Church; and when three archangels are seen together, they are Michael, Gabriel and Raphael. In the Greek Church this representation is regarded as typical of the military, civil and religious power; and, accordingly, the costumes indicate a soldier, a prince and a priest. But Uriel has not been entirely ignored, even by the Christian Church, and an early tradition teaches that this archangel, and not Christ, accompanied the two disciples on their way to Emmaus. In the book of Esdras we read: "The angel that was sent unto me, whose name was Uriel." His office was that of interpreter of judgments and prophecies, which Milton recognizes thus:

> "Uriel, for thou of those Seven Spirits that stand,
> In sight of God's high throne, gloriously bright,
> The first art wont his great authentic will
> Interpreter through highest heaven to bring."
>
> —Clara Erskine Clement.

> "Who like the Lord?" thunders Michael the Chief:
> Raphael, "the Care of God," comforteth grief:
> And as at Nazareth, Prophet of Peace,
> Gabriel "the Light of God," bringeth release.
>
> —J. M. Neale, D. D.

> Bearers of benison to men, ye come and go!
> Thou Raphael, healing of our God, and thou,
> The strength of God, blest Gabriel, chosen so
> To bear from God to men access of might,
> And Michael, thou art as God, whose brow
> Shines peerless, like a flaming fire of light!
>
> —Mrs. Merrill E. Gates.

October 27.

And unto the angel of the Church in Thyatira, write.—Revelation 2:18.

NOW I can conceive persons saying all this is fanciful; but if it appears so, it is only because we are not accustomed to such thoughts. Surely we are not told in Scripture about the angels for nothing, but for practical purposes; nor can I conceive a use of our knowledge more practical than to make it connect the sight of this world with the thought of another. Nor one more consolatory; for surely it is a great comfort to reflect that, wherever we go, we have those about us who are ministering to all the heirs of salvation, though we see them not. Nor one more easily to be understood and felt by all men; for we know that at one time the doctrine of angels was received even too readily, and if one would argue hence against it as dangerous, let him recollect the great principle of our church, that the abuse of a thing does not supersede the use of it, and let him explain, if he can, St. Paul's exhorting Timothy not only as before "God and Christ," but before "the elect angels" also. Hence in the Communion Service our church teaches us to join our praises with "that of angels and archangels, and all the company of heaven."

—Cardinal Newman.

Hark, what means those holy voices
  Sweetly warbling in the skies?
Sure the angelic host rejoices,
  Loudest hallelujahs rise.

—John Cawood.

How shall I scale those shining heights
  And in His beauty see the King,
And hear the anthems of the skies,
  Those songs celestial voices sing?

—Samuel Irenacus Prime.

Songs of praise the angels sang,
Heaven with hallelujahs rang,
When Jehovah's work begun,
When He spoke and it was done.
Songs of praise awoke the morn,
When the Prince of Peace was born;
Songs of praise arose, when He
Captive led captivity.

—James Montgomery.

October 28.

And unto the angel of the Church in Saodis, write.—Revelation 3:1.

I CONFIDENTLY believe, therefore, that good and bad angels are ever hovering over this world of ours, and carrying on a stupendous struggle between truth and falsehood, holiness and sin, life and death; and that these two opposing legions, these unseen spiritual forces, operate in nature, though more often in Providence, and that much more of what happens to us than we believe is to be attributed to their influence and interposition. If this be so, it is not difficult to see what practical truths and teachings are bound up with the doctrine of angels: (1) Our belief in the resurrection and an existence succeeding it, which is conscious, recognizable and spiritual, is here confirmed and illustrated. (2) This doctrine gives the believer additional assurance as to his safety and dignity in this life. (3) The probability, nay, necessity, of two distinct abodes in the other world, is taught, and the nature and progress of holiness and sin strikingly delineated. (4) The work of the redeemed hereafter is incidentally intimated, and the joys of heavenly worship and service is revealed and emphasized. (5) Angelology forever differentiates saints from angels, and gives proof that man when redeemed and glorified will be not only distinct from, but superior to, the heavenly host. —Rev. John Balcom Shaw, D. D.

The other angels kept their station and this task,
Whereon thou look'st, began, with such delight,
That they surcease not ever, day or night,
Their circling. Of that fatal lapse the cause
Was the curst pride of him, whom thou hast seen
Pent with the world's incumbrance. Those whom here
Thou seest, were lowly to confess themselves
Of his free bounty, who had made them apt
For ministries so high; therefore their views
Were, by enlightening grace and their own merit,
Exalted; so that in their will confirmed
They stand, nor fear to fall.

—Dante.

THE VISION OF ST. JOHN

October 29.

He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before His angels.—Revelation 3:5.

A REFERENCE to the Apocalypse enables us to glance at a far sublimer truth, and to explain the connection of the cherubim with the mercy-seat as a type not only of vengeance but of expiation and forgiveness. For in the vision of St. John these immortalities appear in the same choir with the redeemed innumerable multitude of the universal Church; no longer armed with flaming swords, but mingling with the elders and joining in the new song. And here, too, we find the recovered Eden, the water of life flowing freely, and the tree of life with no flame to hedge it around. In the cherubim of the last book of the Bible, we find the highest explanation of the cherubim in the first. The apparent wrath which excluded man from the forfeited paradise was but the mercy in disguise, which seemed for him its final fruition in a nobler form of life. And thus to give the last touch of meaning to this changeful symbol, we catch in it a gleam dim at first, but growing into steady brightness, of that exalted spiritual body for which is reserved hereafter the Paradise of God.

—Kitto.

Come let us join our cheerful songs
With angels round the throne;
Ten thousand thousand are their tongues
But all their joys are one.

"Worthy the Lamb that died," they cry,
"To be exalted thus!"
"Worthy the Lamb!" our hearts reply,
"For He was slain for us!"

—Isaac Watts.

HOW ANGELS ARE LOOKED UPON.

October 30.

And unto the angel of the Church in Philadelphia, write.—Revelation 3:7.

IN THE Church's history during the period (1517-1720) Protestants as well as Roman Catholics continued to rest their faith in the real existence both of angels and demons, on the authority of Scripture, and to believe in the power of the devil as something which still manifests itself in the life of men. There was only this difference between Protestants and Roman Catholics—that the latter added the invocation of the angels. The Protestants did not allow this, although they believed that the angels interceded for us. Luther also believed in guardian angels, but without making it a dogma. —Fisher.

From the year 1720 to the present day, the belief in the existence and agency of angels had become strange to the prosaic age; and supernaturalists themselves, who, on the authority of Scripture, continued to believe in their existence, knew not what to do with them. On the other hand, the enthusiast Swedenborg looked only the more boldly into the angelic world. The doctrine respecting angels has also again come to honor among the latest writers on systematic theology, by some considered either in a philosophic and idolizing sense, by others simply referred to the statements of Scripture. —Hagenbach.

Oh! couldst thou add one brilliant page, and tell
What those pure beings are that never fell,
Those first-born sons of God, ere time began;
Though elder, greater, not more loved than man;
Thrones, principalities, dominions, powers,
Cherub or seraph, midst empyreal bowers,
Who in themselves their Maker only see,
And live and move, and dwell in Deity;—
But 'tis forbidden;—earthly eye nor ear
Heaven's splendors may behold, heaven's secrets hear;
To flesh and blood that world to come is sealed,
Or but in hieroglyphic shades revealed.

—Montgomery.

Anderson

AN ANGEL MUSICIAN

(See page 446)

By Courtesy of "The Interior"

THE ANGEL TRUMPETER

(See page 451)

October 31.

And to the angel of the Church of the Laodiceans, write.—Revelation 3:14.

MANY of the fathers call the angels spirits and spiritual beings, but in the same sense as we call the wind, odors, spiritual. Others have asserted that angels are purely spiritual; and this is the common opinion. John addressed letters to the angels of the seven Christian churches in Asia Minor; meaning, in the judgment of many fathers, not the bishops of those churches, but angels who were appointed by God for their protection. But, as the learned Prideaux observes, the minister of the synagogue, being the mouth of the congregation, delegated by them as their representative, messenger or angel to address God in prayer for them, was in Hebrew called Sheliach-Zibbor, i. e., the angel of the church, and that hence the bishops of the seven churches of Asia are in the Revelation, by a name borrowed from the synagogue, called angels of those churches.

—Edward Robinson, D. D.

Angels came to me while sleeping,
  Angels came to me last night,
Round my bed their still watch keeping
  In the glow of silver light;
Speaking in a soft-toned murmur,
  Of a land so pure and bright,
Where 'tis ever golden summer,—
  Will they come again tonight?

—Frank Howard.

I am strong in the spirit—deep-thoughted, clear-eyed
I could walk step for step, with an angel beside,
  On the heaven-heights of truth.

—Mrs. Browning.

BOOK XI.

November.

November.

MARVELOUS THEIR POWER.

November 1.

And I saw a strong angel proclaiming with a loud voice: Who is worthy to open the book and to loose the seals thereof?—Revelation 5:2.

THE power of angels must be very great as compared with that of men (Ps. 103:20, 2 Peter 2:11, 2 Thess. 1:7, Gen. 10:9, Isa. 9:5); the terms refer properly to strength or power—mighty in power or strong in might. The superiority of angels denotes power, in the proper sense of the word. Angels are described as "the angels of His might," meaning those by whom the power of the Lord Jesus will be wielded, or at least fitly represented, at His appearing. The texts to be compared illustrate the use of the principal Hebrew term applied to angels in Ps. 103:20. To these statements may be added the fact that God is often called "Jehovah of Hosts" because the angels, as a great army, do His bidding; and from the way in which this designation is applied, we naturally infer that the soldiers of the heavenly host are mighty and glorious, answering in some slight degree, and far better than any earthly beings, to the greatness of God. Yet the power of angels is strictly finite, and therefore as nothing in comparison with that of God. They are always described as subject to God or to Christ. —Hovey.

It is said, somewhere at twilight,
A great bell softly swings,
And we may listen and harken
To the wondrous music that rings.

If we put from our hearts' inner chamber
All the passion and pain and strife,

Heart-ache and weary longing
That throb in the pulses of life.

If we thrust from our souls all hatred
All thoughts of wicked things,
We can hear in the holy twilight
How the bell of the angel rings.

Let us look in our hearts and question
Can purer thoughts enter in
To a soul, if it be already
The dwelling of thoughts of sin?

So then, let us ponder a little,
Let us look in our hearts and see
If the twilight bell of the angels
Can ring for you and me.

—Beardsley Van de Water.

November 2.

And I beheld, and I heard the voice of many angels, round about the throne; and the number of them was ten thousand times ten thousand, and thousands of thousands.
—Revelation 5:11.

PRODIGALITY is a characteristic of all the Divine works. We cannot meditate on the countless multitudes of the angels without astonishment. So vast a populace, of such surpassing beauty, of such gigantic intelligence, of such diversified nature, is simply overwhelming to our most ambitious thoughts. A locust swarm, and each locust an archangel; the myriads of points of life disclosed to us by the microscope, and each point a grand spirit; the sands of the seas and the waters of the ocean, and each grain and each drop a beautiful being, the brightness of whose substance we could not see and live; this is but an approximation to the reality—so theologians teach us.

—Faber.

Nor do they at death desert us. As celestial angels ministered to the wants of the soul in infancy, so now they are present when the first cycle of life is completed, to assist in our resurrection to the fulness of life in the spiritual world. When all vital connection between the body and the man himself has ceased, he passes into a deep, unconscious sleep. The angels are around him to guard him from the approach of every disturbing influence, and gradually, by soft and gentle attractions, they withdraw him from his material covering and raise him up and minister to every want. Now they teach the nature of the new world into which he has openly and consciously entered, giving him every attention and kindness, and in manifold ways preparing him for his eternal home. —Rev. Chauncey Giles.

Low warblings now, and solitary harps
Were heard among the angels, touched and turned
As to an evening hymn, preluding soft
To cherub voices.

—Jas. A. Hillhouse.

November 3.

And the angels said with a loud voice: Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.
—Revelation 5:12.

THE angels of God! What do we know about them? We often think, speak and hear of them; of their ranks and orders, their numbers and ministries, their wonderful powers and their rapturous songs. Nor can we wonder at this; for when we open the pages of the Word of God, we behold their bright forms, or their outspread wings, or their chariots and horses of fire; and we read of their power to protect God's chosen people when they are persecuted or endangered, or to inflict vengeance upon their enemies. Our first vision of them is at the gateway of Paradise, when, with the flaming sword, they kept "the way of the tree of life;" and our last, in Revelation, is when we behold them in the apocalyptic vision, in uncounted multitudes, uttering their everlasting songs of joy. And when we think that these holy beings, with all their vast powers and superior intelligence, are interested in our race, we learn to love them, although we have never yet seen the brightness of their form nor the beauty of their face. Often we have sung in the sanctuary with the assembled multitudes until we have fancied that we have heard their songs and the rustle of their wings. —Dunn.

Angels now are hovering round us,
Unperceived amid the throng;
Wondering at the love that crowned us,
Glad to join the holy song. —Anonymous.

He passed the flaming bounds of place and time:
The living throne, the sapphire blaze,
Whose angels tremble while they gaze. —Gray.

Some angel waits
The word that swings the morning's radiant gates.
—F. L. Stanton.

For when the morning gates
Swing back in silver glory,
This angel never waits
To hear our drowsy story,
Whether the morrow comes again
In splendid rapture or in pain.
—Geo. W. Terrel.

November 4.

And after this I saw four angels standing on the four corners of the earth, holding the four winds of the earth.—Revelation 7:1.

"ANGEL" is a transcription of the Greek "angelos," a messenger, but in signification corresponds to the special theological sense which the later word assumed among the Hellenestic Jews (and hence in the New Testament and in Christian writings), by being adapted as the translation of the Hebrew "Malak." Thus both name and notion of angel go back to the Old Testament. In the Old Testament belief in angels has two sides; being on the one hand a particular development of the belief in special manifestations of God to man; and on the other hand, a belief in the existence of superhuman beings standing in a particular relation of nearness to God. These two sides of the doctrine are historically associated and co-operate in the later developments of Biblical angelology, but are not in all parts of the Old Testament fused into perfect unity of thought. The first side of the belief in angels is expressed in the word "Malak," a messenger or ambassador. The whole Old Testament revelation moves in the paradox that God is invisible and inaccessible to man, and yet approaches man in unmistakable manifestation—in the priestly oracle, in prophecy and by His "messenger." In special crises the angel calls to Hagar.

—Encyclopedia Britannica.

Among Thy saints let me be found
Whene'er th' archangel's trump shall sound,
To see Thy smiling face.

—Lady Huntingdon.

And hark! I hear a singing; yet in sooth
I cannot of that music rightly say
Whether I hear, or touch, or taste the tones.
Oh, what a heart-subduing melody!

My work is done,
My task is o'er,
And so I come

—J. H. Newman.

November 5.

And I saw another angel ascending from the East, having the seal of the living God; and he cried with a loud voice to the angels to whom it was given to hunt the earth and the sea.—Revelation 7:2.

I AM not aware whether amidst the mass of legendary fiction pertaining to the first ages of Christianity, there are any sufficiently attested instances of apparitions of angelic messengers after the time of the apostles. It is possible there may have been, to confirm the faith and strengthen the testimony of the first converts, and establish the now exclusive authority of the written Word. —Caroline Fry.

"Good-bye, papa! Good-bye, mamma!" said a sweet eight-year-old, dying in Baltimore. "The angels have come to carry me to heaven!" And sure enough, in a few minutes the heavenly convoy were bearing the freed spirit upwards to the skies. The angels undoubtedly wander away from the throne of God to this worldly sphere to watch over the soul welfare of those they have left behind. It may be that some angels are hovering over the souls here tonight, to see if some one will decide in favor of the Lord's side. —Moody.

Angels, contented with their fame in heaven,
Seek not the praise of men.

—Milton.

Still the angel stars are shining,
Still the rippling waters flow,
But the angel voice is silent
That I heard so long ago.
Hark! the echoes murmur low,
Long ago!

—Adelaide A. Proctor.

The room was full of angels,
And she wondered we could not see,
That we could not see their shining wings
As they floated noiselessly
Around the bed.

The room was full of music
Beautiful music—she said,
And she wondered we could not hear
How the holy strains were stealing,
How the happy songs were pealing,
All through the hush and gloom
Of the silent room—
And just before the dawning,
When the darkness of night was o'er,
And the night of her suffering life
Was ended for evermore,
In the grey of Ascension morn
The angels come again,
And tenderly they bore her
For whom they had waited long,—
Watched and waited in heaven,
Knowing that even here
She was learning their blessed song.
So in the grey of morning
They bore her soul away
Beyond the prison bars,
Beyond the fading stars
To the brightness of the day.

—M. E. Townsend.

November 6.

And all the angels stood round about the throne, and fell before the throne on their faces, and worshipped God.—Revelation 7:11.

ANGELS are not to be worshiped, for the following reasons: 1. God alone is to be worshiped (Matt. 4:10). 2. Scripture expressly condemns angel worship (Col. 2:18). 3. No such worship was practiced by prophets or apostles. 4. It is inconsistent with their nature as creatures and servants. 5. The angel who appeared to John expressly refused the ascription of Divine honor. —H. Venema.

According to the Latin fathers, angels were divided into three general and nine special classes. The first clear sanction of the invocation of angels as intercessors is in Ambrose. In the sixth century churches were dedicated by Justinian in Gaul to the Archangel Michael. As the homage of angels spread, the Scriptural prohibitions of the worship of the creature were avoided or evaded by distinctions in the kind and degree of worship which is offered to different kinds and degrees of supernatural beings. —George Park Fisher, D. D.

No sooner had the Almighty ceased, but all
The multitude of angels, with a shout
Loud as from numbers without number, sweet
As from blest voices, uttering joy,—heaven rung
The eternal regions: lowly reverent
Towards either throne they bow, and to the ground
With solemn adoration down they cast
Their crowns inwove with amaranth and gold;
Immortal amaranth, a flower which once
In Paradise, fast by the Tree of Life,
Began to bloom;
Then, crowned again, their golden harps they took,
Harps ever tuned, that glittering by their side
Like quivers hung, and with preamble sweet,
Of charming symphony, they introduce
Their sacred song, and waken rapture high;
No voice exempt, no voice but well could join
Melodious part,—such concord is in heaven.

—Milton.

November 7.

The angels saying Amen: Blessing and glory and wisdom, and thanksgiving, and honour, and power, and might be unto our God forever and ever.—Revelation 7:12.

IN A time of sickness I was brought so near the gates of death that I forgot my name. In this state I remained seven hours. I then heard a soft, melodious voice, more pure and harmonious than any I had heard with my ears before. I believed it was the voice of an angel who spoke to the other angels; the words were, "John Woolman is dead!" I greatly wondered what the heavenly voice could mean. I believed beyond doubting that it was the voice of a holy angel, but as yet it was a mystery to me. Then the mystery was opened, and I perceived there was joy in heaven over a sinner who prays and repents.

—John Woolman.

It is so delightful dying—it is so pleasant, so beautiful—the angels are here—God lifts me up in His arms. I cannot see the river of death—there is no river—it is all light—I am floating away from earth to heaven—I am gliding away unto God.

—Bishop Haven.

Forever with the angelic host,
Sing Father, Son and Holy Ghost.

—Persian Breviary.

O Angel of all Innocents, your viol make more sweet,
O Angel of all Lovers, touch tenderly your lute,
O Angel of all Heroes, your rapturous tabor beat,
O Angel of all Triumph, sound your timbrel's swift pursuit.

—Elizabeth P. Spofford.

THE MUSIC OF CELESTIAL BELLS.

November 8.

And I saw the seven angels which stood before God; and to them were given seven trumpets.—Revelation 8:2.

THE angels are living creatures, no less than men. The latter are mortal; the former, immortal. —Theodoret.

There is a beautiful legend of the sweet-toned bell of the angels in heaven which softly rings at twilight. Its notes make a music supremely entrancing. But none can hear it save those only whose hearts are free from passion and clear of unlovingness and all sin. This is only a legend. But there is a sweeter music which the lowliest may hear. Those who live the gentle life of patient, thoughtful, selfless love make a music whose strains are enrapturing. —J. R. Miller, D. D.

Throughout the heavenly dells
There softly sinks and swells
The rhyming and the chiming
Of fair celestial bells;
Blending with angelic mines
Their symphonetic chimes
And roll of golden notes,
Which through the ether calmly floats.

* * * * * * *

Their soft, sweet music swells
'Mid heavenly hills and dells,
All gently flowing and golden going
From the celestial bells
As sextons of eternity ring;
And angels their hosannas sing,
With an immortal strain,
On the high and holy plain.

* * * * * * *

Oh, let the angels sing!
And let the bliss of heaven ring
To the rhyme of the golden chime
Of those celestial bells;
Oh, let the music flowing
Through the soul be going!
For 'twill purer be
From the heavenly ministrelsy.

* * * * * * *

—John Preston Campbell.

November 9.

And another angel came and stood at the altar, having a golden censer; and there was given him much incense, that he should offer it with the prayers of all the saints.
—Revelation 8:3.

THE Scriptures thus seem to intimate that there is a gradation of rank among the angels. But further they do not go. They afford not the slightest hint by which we can determine how many ranks there are, and their relations to each other. Our Jewish book speaks of "seven holy angels which present the prayers of saints, and which go in and out before the glory of the Holy One." Another mentions "four great archangels, Michael, Raphael, Gabriel and Uriel, who perpetually bring report to the Creator of the corrupt state of the world, and receive from Him their respective commissions." The rabbinical writers descend into still further details; specify the exact position of those superior angels in the presence of God; tell how Gabriel attended at the nuptials of Adam and Eve; how he taught Joseph the seventy languages of the world, etc. Some held to seven heavens, each with its own order of angels. Romanists divide angels into three great classes, and with some minuteness draw out a scheme of their government and subordination to each other, in order thereupon to build their superstructure of the government in the Church. Milton, in his "Paradise Lost," uses his poetical license in this as in other respects; and, drawing upon his immense stores of rabbinical and scholastic learning, speaks of seven archangels:

> Who in God's presence, nearest to His throne,
> Stand ready at command and are His eyes
> That run through all the heavens, or down to earth
> Bear His swift errands, over moist and dry,
> O'er sea and land.

And:

> Angels by imperial summons called
> Forthwith from all the ends of heaven appeared,
> Under their hierarchs in orders bright.
>
> —Robert M. Patterson, D. D.

November 10.

And the smoke of the incense which came with the prayers of saints, ascended up before God out of the angel's hand.—Revelation 8:4.

THE rank and authority of these spirits have been strangely though variously defined. According to the book of Enoch and the Jerusalem Targum, there are six groups of various dignity; according to Philo, seven. Dionysius, the Areopagite, counts nine, and the scholars of the Middle Ages accept his numeration. They fall into three groups with three in each:

Seraphim, Cherubim, Thrones.
Dominions, Virtues, Powers.
Princedoms, Archangels, Angels.

The Rabbinical Theosophy is more explicit. There are seven archangels—Michael, Raphael, Gabriel, Uriel, Chanruel, Jopheil and Zadkiel—of whom the four first and greatest sustain the throne of God. These four also preside over the four elements, and are the solemn ministers of God. Michael is prime minister, presiding over worship; Raphael, minister of health; Gabriel, of war; and Uriel, of justice. Of these, Michael and Gabriel are mentioned in the Bible; Raphael and Uriel in the Apocrypha. The order and mode of government of an earthly kingdom was thus transferred to heaven; so that we are not surprised to find the four-and-twenty angels forming a senate or awful inner and secret council, and, like the four-and-twenty orders of the Jewish priests, each having his period of special service. Some preside over kingdoms, some over planets, like

> "The Angel of the Earth who, while he guides
> His chariot planet round the goal of day,
> All trembling, gazes on the eye of God."

Elihu was an angel, and afterwards in Alexandria they said that it was an angel that was the star that led the Magi. The residence of these and of all angels is in the stars, and thus the Plurality of Worlds is set at rest. For their knowledge, it is

Guido Reni

MICHAEL OVERPOWERING SATAN

(See page 478)

Bouguerean.

INNOCENCE

Müche

FLIGHT OF ST. CATHARINE

(See page 454)

commonly restricted, though one divine of the sixteenth century affirms there are but three things of which they are ignorant—the day of the Second Advent, men's hearts, and the number of the elect; and another declares them to be "good philosophers, great statists, and knowing the affairs of kingdoms . . . wise and very knowing, always lusty and lively."

—W. Fleming Stevenson.

Some write that over every heaven and sphere
Are several angels placed and governs there.
The sophist those Intelligences call:
The Hebrews cherubim; whose lot thus fall;
Metraton doth the Primum Mobile guide;
Ophaniel, in the starry heaven reside;
The sun's sphere, Varean: the moon's lower ray
Arean disposeth: Mars (his) Satan sways.
Mercury's, Madan; Jove's Guth: Venus star
Jurabates; and Saturn's seen from far;
Maion. And all these in the height they enjoy,
Have power inferior spirits to employ.

—Clayton's Angelology.

GOD'S SUPERNATURAL AGENTS.

November 11.

And the angel took the censer, and filled it with fire of the altar, and cast it into the earth.—Revelation 8:5.

MICHAEL, who is like God, the first of the chief princes or archangels, is described in the books of Daniel and Jude. The passages in the Old Testament belong to that late period of its revelation when to the general declaration of the angelic office was added the division of that office into parts, and the assignment of them to individual angels. This assignment served not only to give that vividness to man's faith in God's supernatural agents which was so much needed at a time of the captivity, during the abeyance of His local manifestations and regular agencies, but also to mark the finite and ministerial nature of the angels, lest they should be worshiped in themselves. Accordingly, as Gabriel represents the ministrations of the angels towards man, so Michael is the type and leader of their strife, in God's name and His strength, against the power of Satan. In the Old Testament, therefore, he is the guardian of the Jewish people in their antagonism to godless power and heathenism.

—Dr. William Smith.

We are sent down to be a spectacle to men and to angels, and the eyes of the Heavenly hosts are upon us.

— Canon Scott Holland.

Angels—their ministry and meed,
Which to and fro with blessings speed,
Or with citherns wait,
Where Michael with his millions bows.

—Christopher Smart.

ANGEL CHOIRS ABOVE.

November 12.

And the seven angels which had the seven trumpets prepared themselves to sound.
—Revelation 8:6.

WE KNOW that angels minister to the heirs of salvation. Who can doubt that they love them while caring for them? If contact may be supposed to express sympathy between natures so diverse, much more should it breed sympathy between individuals of one race. In angels towards men, sympathy seems an extra and gratuitous grace; in men towards one another, it is an essential grace. Let us not abandon sympathy to the angels. An unsympathetic angel would be a devil. —Rossetti.

The good angels are wiser and know more than the evil angels. The reason? They have a mirror wherein they look and learn—"the face of the Father." They are alone much mightier, for they stand before Him whose name is Almighty. —Luther.

Though a member of this world, thou hast but to kneel in prayer and thou art at once in the society of saints and angels. Wherever thou art, thou canst, through God's mercy, in a moment bring thyself into the midst of His holy Church invisible, and receive secretly that aid the very thought of which is a present sensible blessing. Art thou lonely? Does the day run heavily? Fall on thy knees and thou art at once relieved by the reality of thy unseen companions. Art thou tempted to sin? Fix at once your eyes upon those pure and shining angel guardians yonder in God's secret dwelling-place. —Newman.

Keep clean, bear fruit, earn life and watch
Till the white-winged reapers come. —H. Vaughan.

An angel's wing would droop if long at rest,
And God Himself inactive were no longer blest.
—Wheeler Wilcox.

Child of my throes, where'er I set thee stand,
No self-sought danger earns my angel's hand.
—Morgan.

The saints in glory their companion own;
Angels, who long have had him in their care,
Bore him to heaven and bid him welcome there.
—Joseph Grigg.

November 13.

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth.—Revelation 8:7.

A BELIEF in the existence of angels and demons—that is, of two intermediate orders of spiritual intelligences—on the one hand between the Supreme Highest and man, and on the other between man and the Evil One, distinctly termed, in the two phases, angelology and demonology, is by no means peculiar to the Jewish or Christian religions; it has been inherent in the minds of every nation from the birth of human intellect. It is enwrought with countless modifications in the Egyptian, Roman, Grecian, Brahminical, Persian, Mohammedan and all the other false systems of theosophy. Of the origin of the first-born sons of God, or the purpose or data of their creation, nothing is revealed to us. Whether they were the inhabitants of bygone worlds, which, long antecedent to the birth of our earth, had completed their destined orbit and been resolved into rudimental chaos; or whether, myriads of ages back into eternity, ere the chronometer of time had been set in motion, or the revolving spheres had sounded the keynote of their celestial hymn, the All-Wise had created them to be the attendants of His own illustrious state, the recipients of His bounty and love, and the executants of His decrees, are secrets no better known to the wisest savant than to the simplest student of revelation. Origen, Bede and various other reverend fathers of the early Christian Church maintain that the creation of angels was coeval with that of the heaven and earth. Others of equal authority conjecture that they are intended by the term *light,* created on the first day; that at the fiat of God, "Let there be light!" this glorious order of creatures sprang at once into vigorous existence. Some Hebrew writers suppose them to have been created on the first day, others on the fifth. To none of these theories, however, do the verses succeeding the third of the first chapter of Genesis afford sufficient support; and also conflicting with them are those of as wise and more experienced commentators, who contend for the high antiquity of angels, and aver that their birth was long

previous to the creation of this terrestrial sphere. That this latter assumption is grounded upon Scripture, distinct proof is given by the Lord Himself, in the book of Job, when, out of the whirlwind, He demanded of the patriarch where was he "when the morning stars sang together, and all the sons of God shouted for joy." This passage implies that the angels were interested spectators of the quickening into turning life of this bright world of ours. —Edward I. Sears, A. M.

Listen to the shouts of angels,
Saying, "Lift your heads, ye portals!"

He who in the Isle of Patmos
Lifting up his eyes to heaven,
Heard unnumbered angel voices
Mingling in a joyous paean,
Tells us of the swelling chorus
Sung by blood-washed sinners saying:
"Glory to the Lamb forever!"

—Geo. W. Dunn.

In my heart
He puts a better mind, and showed me how,
While we discern it not, and least believe,
On stairs invisible betwixt His heaven
And our unholy, sinful, toilsome earth
Celestial messengers of loftiest good
Upward and downward pass continually.

—A. H. Clough.

November 14.

And the second angel sounded, and as it were a great mountain burning with fire and cast into the sea.—Revelation 8:8.

I AM pillowed upon a sick and dying bed with a little tablet in my hands. I am happy. I am expecting every hour that a group of living angels will come and say to me, "Brother, God has sent us to convey you to heaven; the chariot is waiting." I shall be the congenial companion with the angels in that most wonderful of all conceivable journeys from earth to heaven. I have several times taken the tour of Europe, and there was great joy in seeing the wonders of the Old World, and there were sorrows too; but when the angelic summons comes, I shall be an "heir of God." He will provide the chariot and will meet all the expenses. The escort will be glorious, angels loving me with a brother's love; and God will have made me worthy of their love. We shall pass, as Herschel calls them, other universes of unimaginable splendor, and then we shall enter heaven. All its glories will burst upon our enraptured view. Angels and archangels, cherubim and seraphim will gather around us with their congratulations. All this, I believe, my dear friends, as fully as I believe in my own existence.

—Letter written by Rev. J. S. Abbot to J. Dewitt Miller.

Our souls are rising on the wing
To venture in his place;
For when grim Death has lost his sting,
He has an angel's face.

Oh! if my threat'ning sins were gone,
And Death had lost his sting,
I could invite the angels on,
And chide the lazy wing.

Away these interposing days,
And let the lovers meet;
The Angel has a cold embrace,
But kind, and soft and sweet.

—Watts.

AN ANGEL'S BLUSH.

November 15.

And the third angel sounded, and there fell a great star from heaven.—Revelation 8:10.

THE accusing spirit, which flew up to heaven's chancery with the oath, blushed as he gave it in; and the recording angel as he wrote it down dropped a tear upon the word and blotted it out forever. —Lawrence Stern.

There is now a legion of shining ones just come to town, by which we know that there are more pilgrims upon the road; for here they come to wait for them, and to comfort them after all their sorrow! Then the pilgrims got up and walked to and fro. But how were their ears now filled with heavenly harpings, and their eyes delighted with celestial visions. . . . Now upon the bank of the river, on the other side, they saw the two shining men again, who there waited for them. Wherefore being come out of the river, they saluted them, saying, "We are ministering spirits, sent forth to minister for those that shall be heirs of salvation." Thus they went along towards the gate. Now you must note that the city stood upon a mighty hill; but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms. They therefore went up through the regions of the air, sweetly talking as they went, being comforted because they safely got over the river and had such glorious companions to attend them. The talk they had with the shining ones was about the glory of the place, who told them that the beauty and glory of it was inexpressible. "There," said they, "is the Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect. There you shall enjoy your friends again that have gone thither."
—Bunyan.

Angel voices sweetly singing
Echoes through the blue dome ringing
News of wondrous gladness bringing:
  Ah! 'tis heaven! 'tis heaven at last!

Softest voices, silver pealing
Freshest fragrance, spirit healing,
Happy hymns around us stealing;
  Ah! 'tis heaven! 'tis heaven at last!

—Horatius Bonar.

November 16.

And the fourth angel sounded, and a third part of the sun was smitten.—Revelation 8:12.

THE good Lord forgive me for that, amongst my other offenses, I have suffered myself so much to forget as His Divine presence, so the presence of the holy angels. It is, I confess, my great sin that I have filled mine eyes with other objects; I have been slack in returning praises to my God for the continual assistance of those blessed and beneficent spirits which have ever graciously attended, without intermission, from the first hour of my existence to this present moment; neither shall ever, I hope, absent themselves from my tutelage and protection till they have presented to my poor soul her final glory. Oh, that the dust and clay were so worked out of my eyes that I might behold, together with the presence, the numbers, the beauties and the excellencies of those my ever-present angel guardians. —Bishop Hall.

Sweet infant, beautiful as light,
  That on the snow-drop's bosom glows,
When 'scaped from wrathful winter's night,
  It trembles through incumbrant snows—
Amid thy cradle sleep, we watch
  The varying thought that faintly gleams,
As though we fondly hope to catch
  The angel whisper of thy dreams.

The angel whisper! Tell us what
  Is breathed from that celestial clime,
Thou, nearer to its white-winged host
  Than we, who tread the thorns of time:
Thou canst not tell—no words are thine—
  But the pure smile that lights thy brow
Is sure the language of the skies—
  Oh! keep it still unchanged as now.

—Lydia H. Sigourney.

November 17.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice: Woe, woe to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet sound!—Revelation 8:13.

TO RECONCILE the most romantic poignant ideal of the heart with the severest practicality of thought and decision in its expression is one of the everlasting problems of art—and we may say of life. Every one remembers the touching sentiment with which as a child he contemplated some nursery picture of an angel, with outspread wings and a child in its arms, floating over the city; or perhaps an engraving of Gustave Doré's "Colisseum," with the lions prowling around the corpses below, and angelic beings floating above, or at the Public Gallery some celestial vision of Fra Angelico's. We were taken to the National Gallery, and there was Perugino's "Triptych," beautiful, with a Virgin and Child in the center, and the Archangel Michael, so strong and handsome, on the one side, and the Archangel Raphael on the other. And as we marveled at the god-like figure clad in mail, we saw its beautiful wings spread behind it.

—Edward Carpenter.

And white-winged angels nurture her;
With heaven's white radiance robed and crowned,
And all love's purple glory round,
She summers on the hills of myrrh.

—Gerald Massey.

An angel hand had drawn that Form Divine,
While o'er the Face a radiant light did shine.

—Legend of S. Cenacolo.

November 18.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit.—Revelation 9:1.

WE READ also of evil angels, the ministers of God's wrath; as the destroying angel, the angel of death, the angel of Satan, the angel of the bottomless pit, and the fallen angels, or those who kept not their first estate, but fell from their obedience into sin, and were expelled the regions of light. In general, good and bad angels are distinguished by the opposite terms of angels of light and angels of darkness. —Zell's Encyclopedia.

An angel occupies a high position near the throne of God. "Are they not all ministering spirits?" We have evidence in Scripture that they are called on grand occasions to discharge high commissions for the King of Kings. And yet these courtiers, these household messengers of the palace of heaven, these domestics of glory, even these went astray and fell, and turned to devils. Angels fell; why may not man? The angels did not merely sin and lose heaven, but they passed by all other beings in sin, and made themselves fit denizens of hell. When Christ was describing the most wicked of men, He said that he was a devil. "One of you is a devil," was His expression; for a devil is the wickedest form of existence. Now is it not singular that after being in heaven it remained possible for an angel to become so dreadful a being as a devil in the "bottomless pit" now is? The devils had gone into open war with God; the same beings that once bowed before His awful majesty are now openly and defiantly at war with the God that made them. They once could sing their chorals with delight, and day without night circle the throne of God rejoicingly; but now they blaspheme and rage and rave against all that is good in earth or heaven.

—Spurgeon.

Swift from the golden gates they come and go,
  And glad fulfil their Master's high behest,
Bringing celestial balms for human woe,
  Blessing and being blessed.

November 19.

And the fifth angel opened the bottomless pit.—Revelation 9:2.

"IN THE beginning God created heaven and earth." That boundless love, ever springing from the nature of the Father, found no created living to rival in the beauty of it; to thank Him for the beauty of it; no responsive spirit to bow in adoration. But God said, "Be light made." Whence was it? Did it emanate from the face of the Triune God? Or was it a radiance from the wings of those ethereal beings to whom that word, gifted with twofold power over the material and the intellectual, was the Word of Life? Endowed with a wisdom and a knowledge of which the finite mind of man cannot conceive, the angels understood the scheme of the Creator, and that it included a being gifted with an intelligence only a little lower than their own, whose place in heaven should be nearer the throne than theirs, won by the sacrifice of God to God; that this sacrifice was to be the outcome of the Creator's love for this creature, all ungrateful and disobedient though he be. Their jealousy at this choice of a nature wanting in so many of their own high gifts, and therefore so immeasurably beneath the Godhead, and their astonishment of this revelation, fructified into insurrection. One-third of their number, led by him who, even amid that refulgent throng, shone as the Star of the Morning, fell into rebellion against the Will they had so lately worshiped. And for their sin there was no mercy; awful beyond the power of words was their instantaneous punishment. For an account of the fall of the angels, which, according to theologians, took place before the creation of man, and about the first day of the six devoted by the Creator to His work, we must go to the last book of the Scriptures—the Apocalypse. By a retrospective revelation St. John was allowed to witness this engagement, short, sharp and decisive. "And there was a great battle in heaven, etc." . . . First of the mystic group is the princely Michael; he whom we saw but never flushed with victory. This radiant figure stands forth distinct and glorious, even in the white splendor which surrounds

his God. . . . There is another battle between Michael and the fallen Lucifer, which is mentioned only by St. Jude in his epistle, and that was "when Michael the Archangel, disputing with the devil, contended about the body of Moses." It is Michael whom Joshua meets in the field of Jericho. Unlike the wrestler with Jacob, he does not refuse to tell his name. . . . The Apocalypse teems with angel ministrants. At the last day—that direful day, sung by sibyls and prophets, at the very thought of which our bodies faint and our souls shrink into nothingness—the power and the beauty and the multitude of the angelic hosts will be fully revealed as God's messengers and assistants; led by Michael, Gabriel and their compeers, they will bear to each the blessing or the ban, as the soul shall merit. With triumphant hosannas they will marshal the saved into their own bright realms.

—M.

And when He us His beauteous garden shows,
Where bountiful the Rose of Sharon grows;
Where in the breezes opening spice-buds swell,
And the pomegranates yield a pleasant smell:
While to and fro peace-sandalled angels move
In the pure air that they—not we—call love.

—Mrs. Craik.

November 20.

And they had a King over them which is the angel of the bottomless pit.—Revelation 9:9.

WE CANNOT deny the personality of Satan except upon principles which would compel us to deny the existence of angels. The Scripture representations of the progressive rage of the great adversary, from his first assault on human virtue in Genesis to his final overthrow in Revelation, join with the testimony of Christ that there is a personal being of great power who carries on organized opposition to the Divine government. Angels are not developed from one original stock, and no such common nature binds them together as binds together the race of man. They have no common character and history. Each was created separately, and each apostate angel fell by himself. Humanity fell all at once in its first father. Cut down a tree and you cut down its branches. But angels were so many separate trees. Some relapsed into sin, but some remained holy. This may be one reason why salvation was provided for fallen man, but not for fallen angels. Christ could join Himself to humanity by taking the common nature of us all. There was no common nature of angels which He could take. —Strong.

At no distant date we shall be welcomed by the "innumerable company of angels beautified in the unfading grandeur, inconceivable felicities and immortal youth of the heavenly state;

"Where, the blest immortals,
In love's pure beauty stand;
Allowing us, through faith's translucent portals,
Into the better land."

—From "Heaven and Home."

Blest angels, who adoring wait
Around the Savior's throne,
Oh, tell us, for your eyes have seen,
The wonders of His love.

—Frenchard Turner.

VESTURE-SKIRTS OF LIGHT.

November 21.

And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God.—Revelation 9:13.

WE FIND as far as credit is to be given to the celestial hierarchy of that supposed Dionysius, the Senator of Athens, the first place of degree is given to the angels of love, which are termed seraphim; the second to the angels of light, which are termed cherubim; and the third, and so following places, to thrones, principalities and the rest, which are all angels of power and ministry, so as the angels of knowledge and illumination are placed before the angels of office and domination.

—Lord Bacon.

Are those the tracks of some unearthly friend,
His footprints, and his vesture-skirts of light,
Who as I talk with men, confirms aright
Their sympathetic words, or deeds that blend
With my hid thought: or stoops him to attend
My doubtful-pleading grief; or blunts the might
Of all I see not; or in dreams of night
Figures the scope, in which what is will end?
Were I Christ's own, then fitly might I call
That vision real; for to the thoughtful mind
That walks with him, he half reveals his face;
But when on earth-stained souls such tokens fall,
These dare not claim as theirs what there they find,
Yet not all hopeless, eye his boundless grace.

—Newman.

Twice the moon filled her silver urn with light,
Then from the Throne an Angel winged his flight.

—Samuel Rogers.

November 22.

Saying to the sixth angel which had the trumpet: Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed.—Revelation 9:14.

SPIRITUAL, therefore, as are the souls of those who are freed from the body, or clothed in a medium which cannot be traced by mortal sense, the holy angels attend the last moments of the servants of God; and when the brief struggle is over, bear them triumphantly to their rest above. How many of the dying saints, as they entered the waters of Jordan, have expressed their confident assurance that angelic spirits were present, and have called the attention of weeping friends to strains of melody audible only to the dying ear. —Rawson.

"Angelic Doctor" is an appellation bestowed upon Thomas Aquinas, or St. Thomas of Aquino (1227-1274). It is said that he was so called because he discussed the question of "how many angels can dance on the point of a needle?" or, more strictly speaking, "if an angel passes from one point to another, does he pass over the intervening space?" The Doctor's answer was "No!" —George Soane.

Blossomed the lovely stars, the forget-me-nots of the angels.
—Longfellow.

Hark! they whisper: angels say,
"Sister spirit, come away!"
What is this absorbs me quite—
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath?
Tell me, my soul, can this be death?
—Alexander Pope.

Strength drink the angels from Thy glory,
Though none may search Thy wondrous way.
—Goethe.

CELESTIAL AMBASSADORS.

November 23.

And I saw another mighty angel come down from heaven, clothed with a cloud.
—Revelation 10:1.

ANGELS also were employed by God during the period of Divine revelation to make known the near approach of particular events. In this respect the introduction of the Gospel dispensation is all radiant with their ministrations. As a multitude of the heavenly host came down in the train of their eternal Lord, so to one in particular was committed the honored mission of announcing beforehand the approach of the Dayspring on earth. To prepare for the birth of the forerunner in circumstances almost humanly impossible, the temple must be illuminated by the presence of a celestial ambassador; Mary must be prepared for the event at which the world might point the slow, unmoving finger of scorn; the shepherds must be directed to the lowly birth; and for all this, Gabriel must be sent on a special mission from the throne of the Divine Majesty. And when Daniel was favored with his visions of the future, the same mighty angel had been sent to make him "understand them." (Dan. 8:16.) —Robert M. Patterson, D. D.

Beyond, ah! who is there
With the white snowy hair?
'Tis He, 'tis He, the Son of Mary, appearing
At the right hand of One,
The darkness of whose throne
That sun-eyed host behold with awe and fearing;
O'er Him the rainbow springs
And spreads its emerald wings
Down to the glassy sea, his loftiest seat o'er-arching.
Hark! thunders from His throne, like steel-clad armies marching.
The Christ! the Christ! commands us to His home!
Jesus, Redeemer, Lord, we come—we come!

—Henry Hart Milman.

Arnold Böcklin

THE HERMIT

(See page 480)

TWO SINGING ANGELS

(See page 480)

November 24.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by Him that liveth forever and ever, that there shall be time no longer.—Revelation 10: 5, 6.

DIVINES distinguish two sources of knowledge in the angels: (1) By the Beatific Vision the angels are all things, present, past, future and most perfectly, in God; this is called the "morning" knowledge, because both of its priority and of its clearness. (2) The angels afterwards see things as they really take place. This knowledge is not so noble, not so perfect as the "morning" knowledge, and therefore, because of its lateness and its dimness, is called the "evening" knowledge. —Augustine.

Hark! the shrill echoes of the tempest roar,
And call the trembling armies near;
Slow and unwilling they appear:
'Twas the same herald, and the trump the same
Which shall be blown by high command,
Shall bid the wheels of nature stand,
And heaven's eternal will proclaim
That "Time shall be no more."

—Isaac Watts.

Shall all but man look out with ardent eye
For that great day which was ordained for man?
O day of consummation! Mark supreme
(If men were wise of human thought) nor least
Of in the sight of angels, or their King!
Angels, whose radiant circles, height on height,
Order on order, rising blaze o'er blaze,
As in a theater, surround the scene,
Intent on man, and anxious for his fate.
Angels look out for thee, for thee, their Lord,
To vindicate his glory; and for thee,
Creation universal calls aloud,
To disinvolve the moral world, and give
To nature's renovation brighter charms.

—Edward Young.

November 25.

But in the days of the voice of the seventh angel, when he shall begin to sound.
—Revelation 10:7.

THE word "archangel" means "great" or "high angel." In the apocryphal books five are mentioned: 1. Raphael (the medicine of God) is the chief of guardian angels. He bears the staff and gourd of a pilgrim. 2. Uriel (the light of God) is regent of the sun, and was the teacher of Esdras. His symbols are a roll and a book. 3. Chamuel (one who sees God) is believed by some to be the angel who wrestled with Jacob, and who appeared to Christ during the agony in the garden. Others believe the latter to have been Gabriel. Chamuel bears a cup and staff. 4. Jophiel (the beauty of God) is the guardian of the Tree of Knowledge, who drove Adam and Eve from the Garden of Eden; the protector of seekers for truth; the preceptor of the sons of Noah; the enemy of those who pursue vain knowledge. His attribute is a flaming sword. 5. Zadkiel (the righteousness of God) is said to have stayed the hand of Abraham from the sacrifice of Isaac. The sacrificial knife is the symbol of Zadkiel.

—Clara Erskine Clement.

Now let us join with hearts and tongues,
And emulate the angels' songs;
Yea, sinners may address their King
In songs that angels cannot sing.
They praise the Lamb who once was slain;
But we can add a higher strain,—
Not only say, He suffered thus,
But that He suffered all for us. —Isaac Watts.

Seven angels (as the Scriptures witness) stand
Before the Almighty, first at His command;
And these by His divine infusion know
How to dispose of all things here below;
As those celestials; who doth institute
Those Seven, His divine will execute.
Years, days, and hours amongst them they divide,
The planets and the stars they likewise guide.
The precedent of Sol is Raphael,
The guardian of the Moon, called Gabriel,
Chamuel the third, Mars his bright star protects,
Michael the sphere of Mercury directs.
Adabiel, o'er Jove hath domination,
And Haniel of Venus gubernation.
Zaphiel is Saturn's prince and of spirits seven
Saint John makes mention with their place in heaven.

—Clayton's Angelology.

SINGING THEIR LULLABIES.

November 26.

And the voice said: Go and take the little book which is open in the hand of the angel.—Revelation 10:8.

SINCE the canon of Scripture was closed, have angels ceased to take any interest in the affairs of earth? Because their missions of love to the world and in behalf of man are no longer recorded by the pen of inspiration, are they no more taking place? And are these angels not coming forth to visit us now? Have they retired up into their holy places to take their ease, and fold their hands in idleness, and to sit motionless in their seats of honor? It cannot be! These missions and that interest of the angels will only terminate at the Great Day.

—Heaven and Home.

Out yonder in the moonlight
  Wherein God's-Acre lies
Go angels walking to and fro
  Singing their lullabies;
Their radiant wings are folded
  And their eyes are bended low;
As they sing among the beds
  Whereon the flowers delight to grow.
    Sleep! oh, sleep!
    The Shepherd loveth His sheep!
    Fast speedeth the night away,
    Soon cometh the glorious day!

The flowers within God's-Acre
  See that fair and wondrous sight,
And hear the angels singing
  To the sleepers through the night;
And lo! throughout the hours of day
  Those gentle flowers prolong
The music of the angels
  In that tender slumber-song.

From angel and from flower
  The years have learned that soothing song;
And with its heavenly music
  Speed the days and nights along;
So through all time whose flight
  The shepherds' vigils glorify,
God's-Acre slumbereth in the grace
  Of that sweet lullaby.

—Eugene Field.

November 27.

And I went unto the angel, and said unto him: Give me the little book.—Revelation 10:9.

THOSE who most know the poor will understand best what a comfort this sense of "*company*" will be to them. They will welcome the angels, with whom, indeed, they have never quite lost touch; they will rejoice in the notion of their being about them when they are all alone. Hand-workers suffer more from loneliness than head-workers do. The wife watching in her cottage for her husband's coming home; the handicrafts man all by himself; the laborer who has a lonely job in an outlying field and a solitary walk home—all these will find it a blessing to have their minds peopled with heavenly beings who love them, who are not above taking interest in what interests them. This sympathy of the angels in suffering is the keystone of the whole. But angels are more than passive beholders, and it is as active agents that they will be most recognized by the poor. . . . Now the angels form an audience for us in this life of ours, and with them, too, the man goes for more than his part; we shall act with all our spirit if we feel them to be by. "The angels must find it very dull," say some, "looking on everlastingly at the doings of commonplace people." I do not believe that angels ever find any of God's creatures commonplace or uninteresting. . . . I dwell principally on the practical outcome of this belief. I say, for instance, that to fancy ourselves before the eyes of a host of angels will lead us to try and show ourselves at our best; and that the belief that angels survey our acts, catching at anything that may tell of good in the actor, will make us turn towards them, as a man, worn by the strife and evil judging of the world, turns to the safe haven of his home.

—Rev. Henry Latham.

Hence heaven looks down on earth with all her eyes;
Hence the soul's mighty moment in her sight;
Hence every soul has partisans above,
And every thought a critic in the skies;
Hence clay, vile clay, has angels for its guard,
And every guard a passion for his charge;
Hence, from all age, the Cabinite divine
Has held high counsel o'er the fate of man. —Young.

INFLUENCE OF ANGELIC PRESENCE.

November 28.

And I took the little book out of the angel's hand.—Revelation 10:10.

THE Book closes as it begins, with the rustle of angel robes and the lifting of angel wings. The Book begins in a garden and it ends in a garden. In our material age we have little use for gardens; we would rather have gold mines. But the gold of the Book is not sordid and tinged with greed, as our gold is apt to be; it is sunlit as the yellow sheen on the maples in the hour of autumn's coronation, as the yellow of daffodils when spring comes dancing over land and sea. Such gold may the angels have worn when God sent them on errands to kings. But I do not imagine that they always came in white raiment with fringes and mantles of royal gold. They came in other guise, dressed in rough homespun of laboring men, or with loins girt like those who travel in haste; they were sometimes not to be distinguished from the common folk about them, nor from the dusk that enfolded and hid them from view. The old masters have tried to draw them, and the old poets to show forth their wisdom and their beauty in matchless verse. But the angels elude all pens save those of inspiration. "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" sums up in a sentence the whole mission, the marvel of these beings of another world, who have so often and so potentially mingled with and influenced our little planet for its weal or its warning, its bliss or its dole.

—Margaret E. Sangster.

Oh the depths of joy divine
Thrilling through those orders nine,
When the lost are found again,
When the banished come to reign!

Now in faith, in hope, in love
We will join the choirs above,
Praising with the Heavenly Host,
Father, Son, and Holy Ghost.

—Rev. B. M. Benson.

November 29.

And there was given me a reed like unto a rod: and the angel stood saying: Rise and measure the temple of God.—Revelation 11:1.

THE subject of angels is one not merely of curious speculation, but also of great practical importance, both to the right understanding of the Divine Word and to the proper conduct of the Christian life. For all reliable information in regard to this class of beings we are indebted to the inspired volume; and its Divine Author has been pleased to reveal only so much as it was important that we should know, and little or nothing to gratify a prurient curiosity or vain imagination.

The existence of such an order of beings is so fully recognized in the Scriptures that it may seem strange how any, acknowledging their authority, could call this truth in question. And yet we learn that a whole sect of Jews utterly discarded the doctrine. "For the Sadducees say that there is no resurrection, neither angel nor spirit." And in later times, some, following their mode of interpretation, would explain away the existence and agency of angelic beings as not in harmony with reason and sound philosophy. But that there is nothing in the doctrine of the existence of angels opposed to our reason, may be argued from the very general belief among nearly all nations, as well as from the order and gradation we find pervading the universe so far as known to us. It is not only in accordance with the popular faith, but what our own reason might suggest, that, besides man, there might be other orders of rational creatures, and that the vast interval between God and man might be peopled with invisible beings of a higher order than ourselves. According to Plato, there is an aerial race, intermediate between God and mortals, and acting as messengers and interpreters for both, and through whose instrumentality all intercourse is carried on between heaven and earth. But when we turn to the Bible, doubt is dispelled and faith confirmed in the existence of angelic beings. There is indeed no formal proof of their existence, but, like that of God Himself and the human soul, it is everywhere assumed as

a truth not to be doubted. Angels are introduced in the inspired record as real beings, are spoken of in such a manner and exhibited as performing such offices that we cannot question the reality without destroying the authority of God's word.

—J. A. Brown.

See in every hedge row
  Marks of angels' feet
Espies in each pebble
  Underneath our feet

—Charles Kingsley.

Be ye to man as angels are to God
  Servants in pleasure, singers of delight,
Suggesters to his soul of higher things
  Than any of your highest!

—E. B. Browning.

November 30.

And the seventh angel sounded; and there were great voices in heaven, saying: The Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.—Revelation 11:15.

MEANWHILE, legions of angels are seen darting from pole to pole, gathering together the faithful servants of Christ from the four winds of heaven and bearing them aloft to meet the Lord in the air. —Dr. Payson.

As to the value of the revelations concerning the angels which the Bible contains: In them is found a partial satisfaction of that craving for the knowledge of creatures higher than ourselves and yet fellow-servants of God, which in its diseased form becomes polytheism. Its full satisfaction is to be found in the incarnation alone, and it is to be noticed that after the revelation of God in the flesh, the angelic ministrations recorded are indeed fewer, but the references to the angels are far more frequent—as though the danger of polytheistic idolatry had, comparatively speaking, passed away. The angels pay a wonderful tribute to the inspired Word of God, and the nature of the revelations which it makes concerning them have a reflex influence in confirming its divine origin. —Robert M. Patterson, D. D.

Sometimes I hear strange music,
  Like none e'er heard before
Come floating softly earthward
  As through heaven's open door;
It seems like angel voices
  In strains of joy and love,
That swell the mighty chorus
  Around the throne above.

This music haunts me ever,
  Like something heard in dreams;
It seems to catch the cadence
  Of heavenly winds and streams.
My heart is filled with rapture,
  To think, some day to come,
I'll sing it with the angels—
  The Song of Heaven and Home.

—Eben E. Rexford.

BOOK XII.

December.

December.

MY WHITE ARCHANGEL.

December 1.

And there was war in heaven. Michael and his angels fought against the dragon.
—Revelation 12:7.

ONLY two angels, Michael and Gabriel, are mentioned by name before the Babylonian captivity. To the Bible student, Michael is the most interesting of angels. Concerning him we have much definite information. Who can read of his "standing," his "contending," his "disputing," his "fighting," his "shouting" on behalf of the people of God, and not realize that he is the champion angel of Israel, sustaining a solitary and unique relationship to that nation, in defiance of all the world powers arrayed against him. The title "archangel" applied to Michael distinguishes him from the Lord Jesus, whom he shall accompany in his second glorious advent. Whether Michael be the only one of his particular rank cannot be certainly determined. The word is never found plural in Scripture. There is but one devil at the head of all demons. And these two mighty beings, seemingly of equal rank, are to meet in command of their respective armies in the great war of heaven.

—Mrs. Geo. C. Needham.

The battle over, what joy amid the triumphant choirs! What sheathing of celestial swords, what massing of heavenly standards! How the archangelic cohorts must have answered the soft zephyrs of that higher Eden as on silvery pinions they swept through the radiant masses to meet and escort the victor to his place before the throne, casting one glance of regret, perhaps, towards the vacant spot where erst resplendent Lucifer shone

amid his princely compeers! Not all the physical perfections yet left to fallen humanity, were they centered in one being, could compare with those of the first of the star-crowned seven. As, however, in the performance of his Creator's behests, Michael has shown himself to us a young man clothed in full and radiant panoply, so only can we bring him before our mental vision. But even then we dare not raise our eyes to the splendor of that heavenly armor, else we lose all power of future seeing.

— M.

Then I raised my eyes, and, shining
  Where the moon's first ray was bright,
Stood a winged angel-warrior
  Clothed and panoplied in light;
So with heaven's love upon him,
  Stern in calm and resolute will,
Looked St. Michael—does the picture
  Hang in the old cloister still?

Threefold were the dreams of honor
  That absorbed my heart and brain;
Threefold crowns the angel promised,
  Each one to be bought by pain:
While he spoke a threefold blessing
  Fell upon my soul like rain.
Helper of the poor and suffering;
  Victor in a glorious strife;
Singer of a noble poem;
  Such the honors of my life.

—Adelaide A. Proctor.

Thousand thousand warrior princes
  In Thine angel army stand;
Flames the victor cross before them,
  Grasped in Michael's dauntless hand.

Lord of angels, Christ, we pray Thee,
  Bid them aid us in our strife,
Chase afar the hosts of evil,
  Till we reach the land of life.

—Old Latin Hymn

December 2.

And the dragon fought and his angels, and prevailed not, neither was there place found any more in heaven.—Revelation 12:8.

BEHOLD here a wonder of wickedness, angels' sin; a wonder of justice, God spared them not; a wonder of punishment, he cast them down to hell; a wonder of vengeance, for they are reserved unto judgment! Here are deep themes and terrible. Notice that these who sinned were angels in heaven, so that there is no necessary security in the most high position. We know that they are in heavenly places, for it was from that high abode that they were cast down into hell by the terrible right hand of the Eternal King. These angels that kept not their first estate, but sinned against God, dwelt with their brethren in the court of the Most High; they seemed to be, as it were, walled round with fire to keep out all evil from them. Their communications were only with perfect spirits like themselves; but yet, as they were undergoing probation, they were made capable of choosing evil if they willed to so do, or of cleaving to good if their hearts were steadfast with their God. There were none about them to tempt them to evil; they were, on the contrary, surrounded with every good and holy influence; they saw God, and abode in His courts; they conversed with seraphim and cherubim. Their daily engagements were all of a holy order; worship and service were their duty and delight. Their company was select; there were no lapsed classes among them to render the atmosphere impure. They were not only in a paradise, but in the central abode of God Himself. Yet evil entered into the breasts of angels—even envy, ambition, pride, rebellion; and they fell, fell never to rise again:

High on the bright and happy throng,
  Satan, a tall archangel, sat;
Amongst the morning stars he sung
  Till sin destroyed his heavenly state.

—Spurgeon.

December 3.

And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world; and his angels were cast out with him.—Revelation 12:9.

"DIABOLOS" (devil) means slanderer, and is always in the singular. He is the master spirit of evil. Other evil angels are called "diamomes" (devils). Pride and ambition were especially the sins by which Satan and his companions fell. The revolt appears to have been but one, to have existed at one time, and to have united those who shared in it in the same guilt as well as in the same undertaking. —Edwards.

Although the angels were originally created perfect, yet they were mutable. Some of them sinned, and kept not their first estate; and so, the most blessed and glorious, became the most vile and miserable of all God's creatures. They were expelled the regions of light, and with heaven lost their heavenly disposition, and fell into a settled rancor against God and malice against men. What their offense was, is difficult to determine, the Scripture being silent about it. Some think envy, others unbelief; but most suppose it was pride. As to the time of the fall, we are certain it could not be before the sixth day of the creation, because on that day it is said, "God saw everything that he had made, and behold, it was very good;" but that it was not long after is very probable, as it must have preceded the fall of our first parents. The number of the fallen angels seems to be great, and like the holy angels, perhaps, have various orders among them. —Charles Buch.

All the Fathers are unanimous as to the existence of angels good and evil. They hold that it is evermore the allotted task of good angels to defend us against evil angels, and to carry on a daily and hourly combat against our spiritual foes. They teach that the good angels are worthy of all reverence as the ministers of God and as the protectors of the human race.

—Mrs. Jameson.

He was Wisdom and the Word
And sent His angels ministrant,
Unterrified and undeterred,
To rescue souls forlorn and lost,
The troubled, tempted, tempest-tost,
To heal, to comfort or to teach.

—Longfellow.

The infernal serpent, he it was whose guile,
Stirred up with envy and revenge, deceived
The mother of mankind, what time his pride
Had cast him out of heaven, with all his host
Of rebel angels, by whose aid aspiring
To set himself in glory 'bove his peers,
He trusted to have equaled the Most High,
If he opposed; and with ambitious aim
Against the throne and monarchy of God,
Raised impious war in heaven and battle proud,
With vain attempt.

—Milton.

December 4.

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps.
—Revelation 14:2.

MUSIC is thus, in her health, the teacher of perfect order, and is the voice of the obedience of angels and the companion of the course of the spheres of heaven. —Ruskin.

Music is well said to be the speech of angels. —Carlyle.

But in the early days, while God was leading His chosen people to their inheritance, these heavenly visitants were allowed to demonstrate themselves to the weak human eye. For that marvelous dispensation was one of closest intercourse between the Creator and the created; and the Almighty, since His grandeur was such that no mortal could look upon it and live, needed heralds and messengers to convey His mandates and His mercies. Their passings, as recorded in sacred Scriptures, have been chronicled, from the vision of surpassing beauty which, leaning from the dazzling sky, greeted the despairing eyes of Hagar and brought her heartsease, to the radiant form which illumined the prison of Peter and wrought his release. As has been said above, the first of poets to commemorate the angels was the Shepherd-King. One of the old English poets, Sandys, has made a pleasing versification of the 148th Psalm:

"You who dwell above the skies
Free from human miseries,
You whom highest heaven embowers,
Praise the Lord with all your powers!
Angels! your clear voices raise!
Him your heavenly armies raise!"

As to the rabbinical legends of the realms of the air, there is none more exquisite in delicacy of conception, with the added beauty of Longfellow's magic verse, than that of "Sandalphon." Lancisius quotes from Philo a tradition among the Jews. God

Fra Angelico

ANGELIC CHOIR

(See page 480)

Namjok

ST. CECILIA

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asked the angels what they thought of the works of His hands. One replied that it was so vast, so perfect, that only one thing was wanting to it: that there should be a clear, mighty and harmonizing voice which should fill all the quarters of the world incessantly with its sweet sound in thanksgiving to the Creator. Did God set the spheres rolling to produce this harmony? Perhaps this is the secret of the music of them. —M.

The angel spoke—his voice was low and sweet
  As the sea's murmur on low-lying shore—
Or whisper of the wind in ripened wheat:
  "Brother," he said, "the God we both adore
Has sent me down to ask, Is all not right?
Why was Magnificat not sung tonight?"

Tranced in the joy the angel's presence brought,
  The Abbot answered: "All these weary years
We have sung our best—but always have we thought
  Our voices were unworthy heavenly ears;
And so tonight we found a clearer tongue,
And by it the Magnificat was sung."

The angel answered: "All these happy years
  In heaven has your Magnificat been heard;
This night alone, the angels' listening ears
  Of all its music caught no single word.
Say! who is he whose goodness is not strong
Enough to bear the burden of his song?"

The Abbot named his names. "Ah! why," he cried,
  Have angels heard not what we found so dear?"
"Only pure hearts," the angel's voice replied,
  "Can carry human songs up to God's ear;
Tonight in heaven was missed the sweetest praise
That ever rises from earth's mud-stained maze.

* * * * * * * *

From purest hearts most perfect music springs,
  And while you mourned your perfect voices were not sweet,
Marred by the accident of earthly things,
  In heaven, God, listening, judged your songs complete;
The sweetest music of earth's music came from you,
The music of a noble life and true!"

—E. Nesbit.

December 5.

And the angels sang, as it were, a new song before the throne; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.—Revelation 14:3.

THE philosophy of Pythagoras talked about the music of the spheres, and it was a truly beautiful dream which turned the stars into musical chords, of which the strains could be caught and understood only by gifted souls. The fact is amplified where we read of the unfallen and the redeemed joining together in the praises of creative and saving love. Happy are they whose ears are attuned to that lofty minstrelsy, and whose hearts respond to the hallowed sentiments which the songs of angels and of the just made perfect are intended to express. The soul-harmony of the world above us is double harmony; here below, indeed, there is rich music produced by Christian friendship and holy love; but the songs are always broken, the antiphones are never perfect. We must wait till we enter the choir which St. John describes, before we can attain to uninterrupted and eternal concord. —Anonymous.

He listened to the song,
  And hardly breathed or stirred,
Until he saw as in a vision
The land Elysian,
  And in the heavenly city heard
Angelic feet
Fall on the golden flagging of the street.

—Longfellow.

Every voice is there harmonious,
Praising God in hymns euphonious;
Love each heart with light unfolding,
As they stand in peace beholding:
Sweetest strains from soft harps stealing;
Trumpet notes of triumph pealing;
Radiant wings and white stoles gleaming,
Up the steps of glory streaming;
Where the heavenly bells are ringing:
Holy! Holy! Holy! singing
To the mighty Trinity!

—Thomas à Kempis.

STAY THEIR WAVING WINGS.

December 6.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and people.
—Revelation 14:6.

MANY of the beautiful, helpful and inspiring thoughts that come to us—for they seem to come unasked and unsought—now in our busy moments, and again in our quiet moments, are perhaps more often and truly traceable to heavenly and angelic influences than we are disposed to think in this "money and mud" period of human experience. Farrar's heart was touched with the necessary beauty of the home in Nazareth, guided and supported by Joseph, hallowed and sweetened by Mary and illumined by the youthful Jesus; and he spoke of it as "a home for the sake of which all the earth would be dearer and more awful to the watchers and holy ones, and where, if the fancy be permitted us, they would love to stay their waving wings." To the true heart and enlightened spirit, there may be in reality more of angels' flight about it than of imagination's flight. There are thoughts, there are places for the sake of which earth is dearer to the watchers and holy ones who move and stay their wings in earthly ministrations. —A. C. Courtice, M. A.

And the angel band
Whose glancing wings gleamed by the tree of life,
Their very plumes were tremulous with joy.
—Augustus C. Bristol.

And ye come on ready wing,
When we drift toward sheer despair,
Seeing naught where we might cling,
Suddenly, lo! ye are there!
—Johann Rist.

Angels are near me, fail not to hear me,
And soothe the trouble of my heart.
Yes! spirits from high hover o'er me,
And comfort sure they bring;
The bright stars of heaven may be shaded,
But 'tis by an angel's wing.
—Henry Farnie.

FAR AS ANGEL'S KEN.

December 7.

And there followed another angel saying: Babylon is fallen, is fallen, that great city,
—Revelation 14:8.

CORPOREAL matter is not the proper cause of action; nor does any philosophy prove that anything that is merely body can move itself. So that the angelic essence, being free from any material mixture, is also free from all clogs and encumbrances. It is all pure action, and so must needs exert itself at a higher rate of force than any of those bodily agents that we see and converse with. Neither do the angels move by certain periods and steps of progression, as we are fain to do; but they measure the vastest spaces in the twinkling of an eye, in a moment, in a portion of time so short that it falls under no mortal perception of observation. And for this cause were the cherubim in the tabernacle painted with wings, the best way that we have of expressing their great agility; though the swiftness of an arrow is no more to be compared to the speed of an angel than the motion of a snail can be compared to that of the arrow.

—R. South, D. D.

And when the angel shadow
Rests his feet on wave and shore,
And our eyes grow dim with weeping,
And our hearts faint at the oar,
Happy is he who heareth
The angel of his release
In the bells of the Holy City,
The chimes of eternal peace.

—Anonymous.

Fit words and music come to birth;
There soars an angel to the skies,
There walks a Presence on the earth.

—Sir Lewis Morris.

MUSIC, THE SPEECH OF ANGELS.

December 8.

And the third angel followed, saying with a loud voice: If any man worship the beast and his image, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb.—Revelations 14:9, 10.

BY THE decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. God hath appointed a day, wherein He will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged; but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words and deeds; and to receive according to what they have done in the body, whether good or evil.

—Confession of Faith.

At the creation, harmony prevailed in heaven; all the sons of God, says Job, shouted for joy. What caused the termination of this blissful state we are not informed; but the Babylonians have preserved for us a remarkable tradition of it, which is found on a cruciform tablet, now in the British Museum. This tablet describes the revolt of the gods or angels against their creator. While the host of heaven was assembled, and were all engaged in singing hymns of praise to their Maker, suddenly some evil spirit gave the signal of revolt. The hymn ceased in one part of the assembly, which burst forth into loud curses and imprecations on their Creator. In His wrath He sounded a loud blast of the trumpet and drove them from His presence, never to return.

—H. Fox Talbot, F. R. S.

Now let all the heavens adore Thee,
And men and angels sing before Thee,
With harp and cymbal's clearest tone,
When we are with the choir immortal
Of angels round Thy dazzling throne.

Rev. Philip Nicolai.

December 9.

And another angel came out of the temple.—Revelation 14:15.

FROM the beginning to the end of our joy, only we children of God are attended and accompanied by an invisible host, sent forth to minister unto us, God's own angels, who without haste and without rest accomplish His errands. The Book is full of the rustling of their wings, of the echoes of their golden harps. To Abraham at the tent door they brought the word sent straight from heaven. Jacob, his head pillowed on a stone, had a vision of comfort as he saw them ascending and descending between two worlds. To the man tempted, to the man disheartened, to the man called to do great deeds, to the man in the beleaguered city, came now a single angel, and again a mighty host of angels, rank upon rank, shining, strong, magnificent, panoplied in the armor of the Most High God! —Margaret E. Sangster.

And though their angel-names I do not ken,
  Though in their faces human love I read,
They are God-given to this world of men,
  God-sent to bless it in its hours of need.

—Margaret E. Sangster.

For a radiant angel hovered,
  Smiling, o'er the little head;
White his raiment, from his shoulders
  Snowy, dove-like pinions spread.
And the star-like light was shining
  In a glory round his head.

While with tender love the angel
  Leaning o'er the little nest,
In his arms the sick child folding,
  Laid him gently on his breast;
Sobs and wailings told the mother
  That her darling was at rest.

So the angel, slowly rising,
  Spread its wings, and through the air
Bore the child, and while he held him
  To his heart with loving care,
Placed a branch of crimson roses
  Tenderly beside him there.

—Adelaide A. Proctor.

December 10.

And another angel came out of the temple which is in heaven, he also having a short sickle. And another angel came out from the altar, which had power over fire.

—Revelation 14:17, 19.

TAKE the reach of an angel's mind, but at the same time take the seraphic fervor of an angel's benevolence along with it; how from the eminence on which he stands he may have an eye upon many worlds, and a remembrance of the origin and the successive concerns of every one of them; how he may feel the full force of a most affecting relationship of one common Father; and though it be both the effect and the evidence of our depravity, that we cannot sympathize with these pure and generous ardors of a celestial spirit, how it may consist with the lofty comprehension and the ever-breathing love of an angel, that he can both shoot his benevolence abroad over a mighty expanse of suns and systems, and lavish a flood of tenderness on each individual of their teeming population. —Dr. Chalmers.

Her angel's face,
As the great eye of heaven, shyned bright,
And made a sunshine in the shady place.
—Edmund Spenser.

Was't for the helmed and crowned
That suns were stayed at noonday? Stormy seas
As a rill parted? Mailed archangels sent
To wither up the strength of kings with death?
I tell you if those marvels have been done,
'Twas for the wearied and the oppressed of men;
They needed such.
—Geo. McDonald.

ANGEL REAPER'S CHOICE.

December 11.

And the angel thrust in his sickle into the earth, and gathered the vine of the earth.
—Revelation 14:19.

WHAT philosophy calls ideas, and mythology calls gods, receive in revelation the name of angels; but it is the peculiar characteristic of the angels to be ever active for the Kingdom of God. Ideas, the divinities of life, operate as angels then, and then only, when their tendency is not in the direction of the kingdom of this world, but in that of the Kingdom of God, as their main object—when they are indicators for the Kingdom of Holiness.
—Bishop Martinsen.

As it is wisdom that makes the angels perfect and constitutes their life, and as heaven with its good things flows into every one in the measure of his wisdom, so all in heaven desire and hunger for wisdom much as a hungry man hungers for food.
—Swedenborg.

An angel brought from heaven a new-born thought,
A tiny thing, with serious, sweet eyes,
That held within their depths a radiance caught
From starry midnight skies.
Within a poet's heart the angel laid
His burden. Hour by hour it grew more fair,
More beautiful, until his presence made
That heart, once dark and bare,
All aglow with light. Ere long with questions sweet,
Nurtured by Love, untaught as yet by art,
It climbed the stairs, so steep for childish feet,
That wind 'twixt brain and heart.
—Mable Parker Clepp.

December 12.

And I saw another sign in heaven, great and marvelous—seven angels.—Revelation 15:1.

OF COURSE we find no definition or description of an angel in the Bible. Whatever conclusions we may reach respecting their nature, history and function, must be based, for the most part, upon intimation, implication or inference. Considerable may be learned from the names which are assigned to these heavenly existences. You will notice that I have presupposed them to be actual existences. They must be. To call them mere personifications would be to put an uncertain element into the most straightforward and literal statements of Scripture, that would end ultimately in overthrowing the trustworthiness of the entire Book. Angels are real beings with spiritual natures. That means more than it seems to mean—more than we can comprehend. It means that they are spiritual in essence, intelligence, habit and mode of subsistence. They are incorporeal in one sense, and yet corporeal in another, having glorified bodies or "spiritual forms," like unto all the inhabitants of heaven. It is true that they often appear to men as men, but this is a form assumed temporarily for a special purpose. It is angelophany, and this is not dissimilar in purpose or character from an Old Testament theophany. Angels are neither divine nor human, but intermediate orders such as, on "a priovi" grounds, we might expect to exist between God and man. Being inferior to God, they are not omniscient, omnipresent or omnipotent, but being superior to man they are superhuman in intelligence, capability, discernment and power. Hence their knowledge of human events, their high appreciation of God, and their power of locomotion and execution. Being spiritual in their nature, they do not age, grow or die, but are perpetually youthful, remaining the same as when created.

—Rev. John Balcom Shaw, D. D.

A glorious vision; as I walked at noon,
The children of the sun came thronging round me,
In shining robes and diamond-studded shoon;
And they did wing me up with them, and soon

In a bright dome of wondrous width I found me,
Set all with beautiful eyes, whose wizard rays,
Shed on my soul, in strong enchantment bound me;
And so I looked and looked with dazzled gaze,
Until my spirit drank in so much light
That I grew like the sons of that glad place,
Transparent, lovely, pure, serene and bright:
Then did they call me brother; and there grew
Swift from my sides broad pinions gold and white,
And with that happy flock a brilliant thing I flew.

—Tupper.

December 13.

They had the harps of God, and they sung the song of Moses, the servant of God, and the song of the Lamb. And the seven angels came out of the temple.—Revelation 15:3, 6.

THEIR occupations are very various, though falling under only two great classes—worship and service; the former towards God, the latter towards men; and their worship is always heavenly singing. Latimer preaches of the "angels singing with great pleasant voice;" and Milton speaks of the angels:

"Their happy hours in joy and hymning spent."

Shakespeare uses it for one of his most beautiful similes:

"There's not the smallest orb which thou behold'st,
But in its motion like an angel sings,
Still quiring to the young and cherubims."

Herbert turns it in his own reverent way:

"Lord, let the angels praise Thy name,
Man is a foolish thing, a foolish thing!"

And hearty George Wither, distributing the parts of a universal chorus gives the angels the tenor:

"Come ye sons of human race,
In this chorus take a place
And amid the mortal throng
Be ye masters of this song.
Angels and supernal powers,
Be the noblest tenor yours!"

So they appear in the paintings of the great masters; singing, with uplifted heads, sometimes in harmony, before the swell of music floating loosely over their hands; sometimes in unison, countless faces radiant with blissful worship, till, gazing on the canvas, you wonder that the whole air does not break into audible song. For angelic instruments, the harp is the commonest with the poet, the lute or pipe with the painter. Coleridge speaks of

"The prayer
Harped by archangels when they sing of mercy;"

and Thomson of the

"Visionary hour
When musing midnight reigns or silent noon,
Angelic harps are in full concert heard,"

"And guardian angels sung the strain."

Nor has the silence needful to the hearing of such pure and heavenly strains escaped an earlier poet; as in Henry Vaughn's lines:

"Calm and unhaunted as is Thy dark tent,
Whose peace but by some angel's wing or voice,
Is seldom sent."

But Milton, following no doubt those visions of the Italian painters that his youth has made familiar, celebrates

"The solemn pipe
And dulcimer, all organs of sweet stop,
All sounds as fret by string or golden wire."

with which as well as

"With songs
And choral symphonies, day without night,
Circle His throne, rejoicing, ye
In heaven."

There is much that appeals to our imagination in the thought of these heavenly musicians. We fancy their perfect instruments attuned to perfect voices, creating such harmonies as no earthly orchestra can reproduce. —W. Fleming Stevenson.

How often from the steep
Or echoing hill or thicket have we heard
Celestial voices to the midnight air,
Sole, or responsive, each to other's note
Singing their great Creator!

—Milton.

December 14.

And one of the four beasts gave unto the seven angels, seven golden vials full of the wrath of God, who liveth forever and ever.—Revelation 15:7.

IF WE praise God that He has created for us the dear sun, the moon, wine and bread, we should surely praise Him that He has created the dear angels. My God, I thank Thee that Thou hast set Thy good angels to care for us, and guardest us with such heavenly princes round about us! —Luther.

All nations believe that there are individual intelligences beyond the skies—that these are subject to no change and no passion; that they are in the enjoyment of the fullest and most perfect life, which consists not so much in action as in contemplation; that they have a King, that they differ from men and are inconceivably more excellent. —Aristotle.

The ancient Greeks and Romans held a profound faith in the existence of angels or demons, and cherished a lively sense of their communion with mankind. Plato, in the ensuing terse words, explains their views: "Every demon is a middle being between God and man. All the commerce and intercourse between gods and men is performed by the mediation of demons. Demons are reporters and carriers from men to the gods, and again from the gods to men; of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other." He furthermore asserts that every person has two demons, or genii, to attend him through life—one of whom is a prompter of good thoughts and actions; the other of evil. Plutarch asserts that the holy angels are the overseers and auditors of divine worship, of all acts of which they are watchfully observant; and alludes to a very ancient belief in the existence of certain wicked, malignant demons who, prompted by envy, endeavor to hinder good men in the pursuit of virtue, lest finally they should become partakers of greater happiness than they can hope to enjoy. Hesiod, also, one of the earliest of the Hellenic authors, and in whose writings is said to appear the first distinct religious recognition of demons, main-

tains that good angels are frequent visitors to earth on errands of love. Thus he describes their authority and ministrations:

"Aerial spirits, by great Jove design'd
To be on earth the guardians of mankind;
Invisible to mortal eyes, they go,
And mark our actions, good or bad, below;
The mortal skies with watchful care preside,
And thrice ten thousand round their charges glide;
They ease reward with glory or with gold;
Such power divine permission bids them hold."

—Edward I. Sears, A. M.

Thine angels, Lord, we bless with thankful lays,
Dwelling with Thee above yon depths of sky;
Who 'mid Thy glory's blaze
Heaven's ceaseless anthems raise
And gird Thy throne in faithful ministry.

We celebrate their lore, whose viewless wing
Hath left for us so oft their mansion high.
The mercies of their King
To mortal saints to bring,
Or guard the couch of slumbering Infancy.

—Bishop Heber.

WHITE AND SERRIED RANKS.

December 15.

And the temple was filled with smoke, from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.—Revelation 15:6.

BEAUTIFUL indeed are the Bible's eulogies of the glorious achievements of the pure and holy angels of heaven. And the fancies of poet and painter have alike reveled in this real or imaginary glory of the angelic world. The great Paul was simply intoxicated with delight when he was caught up into Paradise and beheld for the first time the white and serried ranks of Angel Land. The early fathers of Christianity lingered long and pondered much over the sacred pages to learn what God's angels said and sung when they came on missions of mercy to men. The artists also—"those bending worshipers of beauty"—in the dawning days of the Renaissance, were inspired, as were the prophets of old, to reproduce their ecstatic visions and dreams, their lofty conceptions of angels and archangels, cherubim and seraphim and all the glorious host of heaven. And say! how poor the art galleries of the world would appear were they bereft of the marvelous master paintings of angels which have been handed down to us by Murillo, Guido, Kaulbach, Titian, Van Dyck, Fra Angelico and the divine Raphael.

—Alfred Fowler.

Ah, painful sweet! how can I take it in!
That somewhere in the illimitable blue
Of God's pure space, which men call heaven, we two
Again shall find each other, and begin
The infinite life of love, a life akin
To angels'—only angels never knew
The ecstasy of blessedness that drew
Us each to each, even in this world of sin.

—Margaret J. Preston.

December 16.

And I heard a great voice out of the temple saying to the seven angels:—Revelation 16:1.

"GREAT, therefore, is the dignity of the human soul, since each has an angel assigned to it as its attendant."

—Jerome.

Each soul is in the custody of an angel. —Anslem.

Angel characteristics: They excel in loving; they are spotless in their purity; they are absolutely perfect in their obedience, and they are ideal in their ministry. —Alfred Fowler.

As the obedience of the angels of God is universal, peacefully and cheerfully shown, and their ministry speedily fulfilled, so it extends to all that is appointed them to do. —Backall.

For lullabies the angels sing her
Songs of comfort, peace and love,
Telling of their Father's shelter
In the realms of bliss above.

O happy little wanderer!
Thou'rt gathered in the fold;
A lamb before thy Father's throne,
In palaces of gold!

In pity loving angels took
Thy soul with tender care,
A flower once drooping by the way,
To bud and blossom there.

And hymns of praise with angels singing,
Songs of comfort, peace and love;
Safely by thy Father sheltered,
In the realms of bliss above.

—Felix Gerard.

Kaulbach

TO GOD

(See page 486)

Müller

ASCENSION OF MARY

(See page 505)

December 17.

And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.—Revelation 16:3.

MANY who claim that they believe the Bible receive with a smile of incredulity any allusion in public or private discourse to these supernatural beings. "The Sadducees say that there is no resurrection, neither angel, nor spirit;" and so say to-day multitudes who would be shocked if told that they do not receive the teachings of the inspired Book. For the existence of a personal devil and of angels and demons, who are constantly concerned in human affairs, we have precisely the same evidence that convinces us of the birth, the life, the death and the resurrection of Christ. The Word of God is not more explicit in its testimony upon the one truth than upon the other; nor in the nature of the case is it one that is to be determined by the intellect, or, rather, by the ignorance, of man. The existence of angels and demons, or their immediate but invisible relation to man, is not a whit more impossible or inconceivable, even according to reason, than the incarnation of the eternal God in the form of a little babe and the triumphant ascension of His mangled body from the tomb. He who denies either is blinded by the "God of this world."

—Rev. James H. Brooks, D. D.

Sweet is all the bitter,
  Blessed is the night,
When the angels glitter
  In the morning light.

In the common duty
  Bidding us away,
For Jesus in His beauty
  Will meet us by the way.

—Walter Chalmers Smith.

December 18.

And the third angel poured out his vial upon the rivers and fountains of waters; and I heard the angel of the waters say: Thou art righteous, O Lord.—Revelation 16:4, 5.

THE angels that God hath ordained in their several ranks, they are not for any defect in God to supply His want of power, but further to enlarge and demonstrate His goodness. He is the "Lord of Hosts;" therefore, He will have hosts of creatures, one under another, and all serviceable to His end. He could have been content with His own happiness, and never have made a world; but He made the world to show His goodness and love and respect for mankind. So He will have angels attend us, though He watch over us by His own providence. This takes away not any care of His, but He shows His care in the attendance of angels and other creatures. He useth them to convey His care and love to us.

—R. Sibbes, D. D.

Look down upon us from your spheres of light,
Bright ministers of the Invisible:
Before whose dread supremacy weak man
May not appear; for what are we—earth-worms—
That the All-Holy One to us should stoop
From the pure sanctuary where He dwells,
Throned in eternal light?

—Atherstone.

They stand, those halls of Zion,
  Conjubilant with song,
And bright with many an angel,
  And all the martyr throng.

Oh, holy, placid harp-tones
  Of that eternal hymn!
Oh, sacred, sweet reflection
  And peace of seraphim.

Thou city of the angels!
  Thou city of the Lord!
Whose everlasting music
  Is the glorious decachord.

—Bernard de Morlaix.

WITH THEIR LIGHTNING SWORDS.

December 19.

And I heard another angel out of the altar say: Even so, God Almighty, true and righteous are thy judgments. And the fourth angel poured out his vial upon the sun.
—Revelation 16:8.

IF WE endeavor to determine the relation between the nature of angels and human nature with a somewhat greater degree of precision, it will be evident that in one respect the angels are higher than men, whereas in another they occupy an inferior position: higher because they are powers and energies, the strong, the mighty ones, who execute the commandments of the Lord; elevated above all earthly limitations; inferior because they bear the same relation to man as the universal and the microcosmical, for which reason they are also represented as spirits waiting and tending upon human life, as a firmament of stars ministering to the life of earth in its historical convulsions. Although the angel in relation to man is the more powerful spirit, man's spirit is nevertheless the richer and the more comprehensive. For the angel in all his power is only the expression of a single one of all those phases which man in the inward nature of his soul and the richness of his own individuality is intended to combine into a complete and perfect microcosm. —Bishop Martensen.

I faced the messenger
Of Death, who waited, eager for his prey,
And those white angels, with their lightning swords,
And eyes more terrible to sinful men
Than sword or spear, I braved them at their watch.

—B. M.

December 20.

And the fifth angel—and the sixth angel—and the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying: It is done.—Revelation 16:17.

AND what shall we say of the descending angels, who come from God to us? Come they empty-handed or without a blessing? Nay; by God's appointment "they succor and defend us upon earth." We believe that they are often invisibly employed to shield the true Christian from bodily harm, or to make some disposition in Nature or in Providence by which he may be assisted or extricated from difficulties. We believe that the angels camp about every child of God and have charge of him to keep him in all his ways. —Dean Gouldburn.

I believe no soul is left to wing its viewless flight to Paradise in solitude. I believe the "Gloria in Excelsis" of the shining host of God welcomes the disembodied spirit upon the confines of the new world. I remember hearing once of a little dying child shrinking timidly from the idea of going alone; but just before the end there was a spirit of sublime confidence, a supernatural opening of vision, a recognition of some companionship, and the little one cried out: "I am not afraid; they are all here." They were the angels; I believe the rustle of their wings is around you as you kneel to offer the commendatory prayer.

—Archdeacon Basil Wilberforce.

Till it seemed that an angel had brightened the sod
And brought to each bosom a message from God.

—Mrs. Welby.

Dear angel! ever at my side,
  How loving must thou be
To leave thy home in heaven to guard
  A little child like me.

Then love me, love me, angel dear!
  And I will love thee more;
And help me when my soul is cast
  Upon the eternal shore.

—Frederick Wm. Faber.

December 21.

And there came one of the seven angels and talked with me, saying unto me: Come hither.—Revelation 17:1.

HAS it ever occurred to you what joy and satisfaction it will give to redeemed souls to see and converse with those angels who bore so conspicuous a part in ministering to their Lord and Master? How delightful, when we arrive in that heavenly country, to have our angel guide inform us, as he points to one after another of the angel throng who ministered to Christ when on earth. How will we seek to know, to talk with them and hear of the delight and joy with which they thus attended Him in all these eventful periods! While the Lord Jesus Christ himself will be the cynosure of all eyes and the joy of all hearts, we cannot doubt that communion with redeemed and angelic spirits will form no small part of the bliss and happiness of the heavenly world. The thought of this, even now, is rapturous and inspiring. "But what will it be to be there?" —Dunn.

Angel voices ever singing
  Round Thy throne of light,
Angel harps forever ringing
  Rest not, day nor night;
Thousands only live to bless Thee,
  And confess Thee
Lord of Might.

—Francis Pott.

One of the seven
Who in God's presence, nearest to His throne,
Stand ready to command, and are His eyes
That run through all the heavens, and down to earth
Bear His swift commands, ever moist and dry,
O'er sea and land.

—Milton.

MY LITTLE PLAYMATES BRIGHT.

December 22.

And the angel said unto me: Wherefore didst thou marvel?—Revelation 17:7.

WE SHALL not pass through the valley of the shadow of death alone. Heavenly messengers will be near to carry us to the realms of light. While we cannot see the bright world to which our loved ones have gone, yet we know that the angels have carried them safely to their bright and everlasting abodes. The vision of angels around the dying bed is often enjoyed by God's dear saints. A little playmate of Dr. Berg's at death's door raised his little hand and whispered: "Oh, listen! That sweet praise! Let me go—dress me—let me go with them." Another little fellow in the valley cried out: "See the angels up there! Don't you see them? Don't you see the angels?" The dying child then said: "Mother, don't weep for me; they have come for me, and I am going with the angels." Then the happy-making sight with God. —Foster.

I dreamt I was a child last night,
  Beside the happy Western sea,
And all my little playmates bright
  Came back once more to play with me.
We sat and whispered hand in hand,
  I hear the very words today:
Oh, where, Oh, where, is angel-land,
  And shall we ever find the way?

My dream was changed: fast fell the night;
  I knelt alone beside the sea,
For upward through the starry light
  My playmates flew away from me.
They rose, they rose, a shining band,
  I called them, but they might not stay;
Away! away! to angel-land,
  My little playmates flew away!

O happy days! O playmates sweet!
  O hearts of childhood long ago!
I wonder where we all may meet,
  And what the joy we then shall know.
Oh, hear me, hear me, angel band,
  Oh, lift me from the gloomy shore,
Oh, take me home to Angel Land,
  To be a child with you once more.

—F. E. Weatherly.

December 23.

And after these things I saw another angel come down from heaven, having great power; and the earth was lighted with his glory.—Revelation 18:1.

WE CALL good angels angels of light, their habitation being in heaven, in the region of light; they are clothed with light and glory; they stand before the throne of the Most High, and they inspire men with good actions, actions of light and righteousness. Angels of darkness, on the contrary, are the devil's ministers, whose abode is in hell, the region of darkness. Paul says that "Satan sometimes transforms himself into an angel of light;" in like manner as our Savior says that "wolves sometimes put on sheep's clothing to seduce the simple." They are ever discovered by their works; sooner or later they betray themselves by deeds of darkness, wherein they engage with their followers. Evil angels are unclean, promoters of darkness—of spiritual wickedness; they oppose good angels and good men; they are under punishment now; they dread severer sufferings hereafter. —Edmund Robinson, D. D.

A little distance from the prow
  Those crimson shadows were.
I turned my eyes upon the deck—
  O Christ! what saw I there!
Each corse lay flat, lifeless and flat,
  And by the holy rood!
A man all light, a seraph man,
  On every corse there stood.

This seraph-band, each waved his hand;
  It was a heavenly sight!
They stood as signals to the land,
  Each one a lovely light;
This seraph-band, each waved his hand,
  No voice did they impart—
No voice; but ah! the silence sank
  Like music on my heart.

—Coleridge.

ANGELS ALL ADORE HIM.

December 24.

And a mighty angel took up a stone and cast it into the sea.—Revelation 18:21.

IN THE matter of knowledge, there is between the angels of God and the children of men this difference: Angels already have full and complete knowledge in the highest degree that can be imparted unto them; men, if we view them in their spring, are at the first without understanding or knowledge at all. Nevertheless, from this utter vacuity they grow by degrees, till they come at length to be even as the angels themselves are.

Beholding the face of God, in admiration of so great excellency, the angels all adore Him; and, being rapt with the love of His beauty, they cleave forever inseparably to Him. Desire to resemble Him in goodness maketh them unweariable, and even insatiable, in their longing to do, by all means, all manner of good unto all the creatures of God, but especially unto the children of men, in the countenance of whose nature, looking downward, they behold themselves, beneath themselves; even upward in God, beneath Whom themselves are, they see that character which is nowhere but in themselves, and as resembled. —Hooker.

For this, O Angel, well we know,
The way you come our souls shall go,
Up to the love from which you come,
Back to our Father's blessed abode.

—Anonymous.

Ah me,—not dies—no more that spirit dies;
But in a change like death is clothed with wings;
A serious angel, with entranced eyes,
Looking to far-off and celestial things.

—Timrod.

December 25.

And I saw an angel standing in the sun; and he cried with a loud voice: Come unto the supper of the Great God.—Revelation 19:17.

THE angelic hosts now sweep their golden harps in tones of sweetest harmony and lead the righteous from a scene of terror to the paradise of God. —Anonymous.

In the period A. D. 730-1517 the church adhered to the classification of the angels given by the pseudo-Dionysius. The Latern Council (A. D. 1215), under Pope Innocent III., pronounced as the doctrine of the church that the angels are spiritual beings, and that they are created good. But with regard to particular points, such as the nature and office of the angels, their relation to God, to the world, to man and to the work of redemption, ample scope was left for poetical and fanciful speculations, frequently running out into wilful conceits. Most of the scholastics adopted the opinion of Augustine, that the angels were created with all the other creatures, and only so far before them as they surpass them in dignity. A fact adverted to about the angels, not unimportant in a religious point of view, is that the angels are represented only as distinct and isolated creations of God, not forming one whole like the human race. Hence, it is said, the fall of individuals did not involve the fall of the whole angelic world.

—Hagenback.

What are these that glow from afar,
These that lean over the golden bar,
Strong as the lion, pure as the dove,
With open arms and hearts of love?

* * * * * *

Welcoming angels these that shine,
Your own angels and yours and mine.

—Christina Rossetti.

December 26.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.—Revelation 20:1.

THE principal creatures are angels and men. Of angels, some continued in that holy state wherein they were created, and are by God's grace forever established therein; others fell from the same, and are reserved in chains of darkness unto the judgment of the great day. —The Irish Articles.

We believe that the angels were all in the beginning created pure and holy, but that some of them have fallen into irreparable corruption, and that the rest have been preserved in their first purity by an effect of divine goodness, which was upheld and confirmed by them. —Confession of the Waldenses.

Angels were created good, but they swerved from the duty of perfect obedience to God, and so fell away from Him into self-will, pride and malice. According to the words of the Apostle Jude, they are angels which kept not their first estate, but left their own habitation. —Catholic Eastern Church.

May not the thoughts, coming of a sudden, have been due to the permitted whisper of an angel of God?

—Rev. H. Latham.

The God who knew my wrongs, and made
Our speedy act the angel of His wrath,
Seems, and but seems, to have abandoned us.

—Anonymous.

Jesus the name high over all
  In hell or earth or sky;
Angels and men before Him fall
  And devils fear and fly.

—Isaac Watts.

THE HOLY JERUSALEM.

December 27.

And there came unto me one of the seven angels, and talked with me, saying: Come hither, and I will show thee the bride, the Lamb's wife. And he showed me that great city, the holy Jerusalem, having the glory of God.—Revelation 21:9.

THE more one lives for immortality the more immortal things he assimilates into his spiritual substance, the more confirming tokens of a deathless inheritance his faith finds. He becomes conscious of his own eternity. When hallowed imagination weighs anchor and spreads sail to coast the dim shores of the other world it hears cheerful voices of welcome from the headlands, and discerns beacons burning in the port. When in earnest communion with ourselves, solemn meditations of God, mysterious influences shed from unseen spheres fall on our souls, and many a "strange thought, transcending our wonted themes, into glory peeps." A vague constraining sense of invisible beings, by whom we are engirt, fills us. We blindly feel that our rank and destination are with them. Left but one thin veil, we think, and the occult Universe of Spirit would break to vision with cloudy crowds of angels. —William R. Alger.

Mortals, behold! the very angels quit
Their mansions unsusceptible of change,
Amid your dangerous bowers to sit
And through your sharp vicissitudes to range.

—Anonymous.

And dear to angels, is his prayer
For sweet fragrance' sake
Of loving deeds.

—Keble.

ANGELS TO BECKON ME.

December 28.

And had a wall great and high, and had twelve gates, and at the gates twelve angels; and he measured the wall thereof according to the measure of the man—that is, of the angel.—Revelation 21:12, 17.

THE blessedness of angels does not consist in the endowments of their nature—that they are great in power, light, knowledge and wisdom; for notwithstanding these things, many of them became devils. But the excellency and blessedness of the angelic state consists in these two things: (1) That they are disposed and able constantly, inseparably, universally, uninterruptedly, to cleave unto God in love. And as they do so unto God, so do they unto the person of Christ; (2) add hereunto that gracious reflex sense which they have of the glory, dignity, eternal sweetness and satisfaction which arise therefrom, and we have the sum of angelic blessedness. —T. Owen, D. D.

When angel hands have gathered
  The first ripe fruit for Thee,
O Father, Son, and Spirit,
  Most holy Trinity.

—Ada C. Cross.

Daily, daily sing the praises
  Of the city God hath made;
In the angel fields of Eden
  Its foundation stones are laid.
From the throne a river issues,
  Clear as crystal, passing bright,
And it traverses the city
  Like a seraph beam of light.

There the wind is sweetly fragrant.
  And is laden with the song
Of the seraphs and the angels
  And the great redeemed throng.
Oh, I would my ears were open
  Here to catch that happy strain!
Oh, I would my eyes some vision
  Of that Eden could attain!

—S. Baring-Gould.

December 29.

And the Lord God of the prophets sent his angel to show unto his servants the things which must shortly be done. Behold I come quietly.—Revelation 22:6.

BUT now that we may lift up our eyes (as it were) from the footstool and the throne of God, and leaving these natural, consider a little the state of heavenly and divine creatures; touching angels, which are spirits immaterial and intellectual, the glorious inhabitants of those sacred palaces, where nothing but light and blessed immortality, no shadow of matter for tears, discontentments, griefs, but all joy, tranquility, and peace, even forever and ever doth dwell; as in number and order they are huge, mighty, and royal armies, so likewise in perfection of obedience unto that law, which the Highest, whom they adore, love, imitate, hath imposed upon them, such observance is there of our Savior Himself being set down as the perfect idea of that which we are to pray or wish for more than only that here it might be with us, as with them it is in heaven. God, which moveth more natural agents as an efficient only, doth otherwise move intellectual creatures, and especially His holy angels. —Hooker.

Angels ever bright and fair,
Take, oh! take me to your care;
Speed to your own courts my flight
Clad in robes of virgin white.
Angels ever bright and fair,
Take, oh! take me to your care. —Pope.

(Music by Handel.)

Go with me like good angels to my end;
Make of your prayers one sweet sacrifice,
And lift my soul to heaven!

—Shakespeare.

His inexpressive eye
Peered round him vacantly,
As if in what'er he did he would be chidden;
He seemed a mere growth of earth;
Yet even he had mirth,
As the great angels have, untold and hidden.
Thus did he live his life,
A kind of passive strife.
Upon the God within his heart relying;
Men left him all alone,
Because he was unknown,
But he heard the angels sing when he was dying.

—F. W. Faber.

December 30.

And I John saw these things and heard them. And I fell down to worship before the feet of the angel which showed me these things. Then he saith unto me: See thou do it not. Worship God.—Revelation 22:8.

THE employment of angels not only *took place,* but was *made known to men.* There have been, we should remember, for aught we know, other cases in which the ministration of angels was employed, but has been concealed from us. If any one should inquire—and such an inquiry does not seem presumptuous or unreasonable—why, in certain instances, the ministry of Angels to Man was made known to us, thus much at least we may clearly perceive; that it was *not* in order that men should invoke them when unseen, and pray to them for aid. For we find none of the apostles or other disciples ever doing this. And it is important to remark that in all the instances in which Angels are recorded as holding intercourse with Man, it appears to have been always under a *special commission* from God Himself, and not as acting of themselves. And this looks as if no intercourse was allowed unless *specially authorized.* —Archbishop Whately, D. D.

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father everlasting.
To Thee all angels cry aloud; the heavens and all the powers therein.
—Te Deum Laudamus.

Holy, Holy, Holy! All the saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim falling down before Thee,
Who wert, and art, and ever more shalt be.
—Bishop Heber.

Faith's ladder pales not, angels yet are found
All beauteous in calm and holy light;
Their silver robes have skirted many a cloud
Thronging the purple night.
—E. Brine.

December 31.

I Jesus have sent mine angel to testify unto you these things in the churches.
—Revelation 22:16.

THERE came out also at this time to meet them several of the King's trumpeters, clothed in white and shining raiment, who, with melodious voices and loud, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world, and this they did with shouting and sound of trumpet. This done, they compassed them round on every side; some went before, some behind, and some on the right hand, and some on the left, continually sounding as they went, with melodious noise, in notes on high; so that the very sight was to them that could behold it as if heaven itself was come down to meet them. Thus, therefore, they walked on together; and, as they walked, ever and anon these, even with joyful sound, would by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as it were, in heaven, before they came at it, being swallowed up with the sight of angels, and with hearing their melodious notes. Here, also, they had the city itself in view; and they thought they heard all the bells therein to ring, to welcome them thereto. But above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever.
—Bunyan.

Angels thy old friends there shall greet thee,
Glad at their own home now to meet thee.
—Richard Crawshaw to S. Teresa.

Then place them in Thine everlasting gardens,
Where angels walk, and seraphs are the wardens.
—John Bowring.

And in the morn those angel faces smile
That I have loved long since, and lost awhile.
—Cardinal Newman.

Angels, sing on! your faithful watches keeping;
Sing us sweet fragments of the songs above,
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love.

—Frederick W. Faber.

A company of angels, clothed in light,
Thronging the path, or in the amber air
Suspense; and in the twinkling of an eye
We were among them, and they clustered round,
And waved their wings, and struck their harps again,
For gladness; every look was tenderness,
And every word was musical with joy.

Welcome to heaven, dear brother, welcome home!
Welcome to thine inheritance of light!
Welcome forever to thy Master's joy!

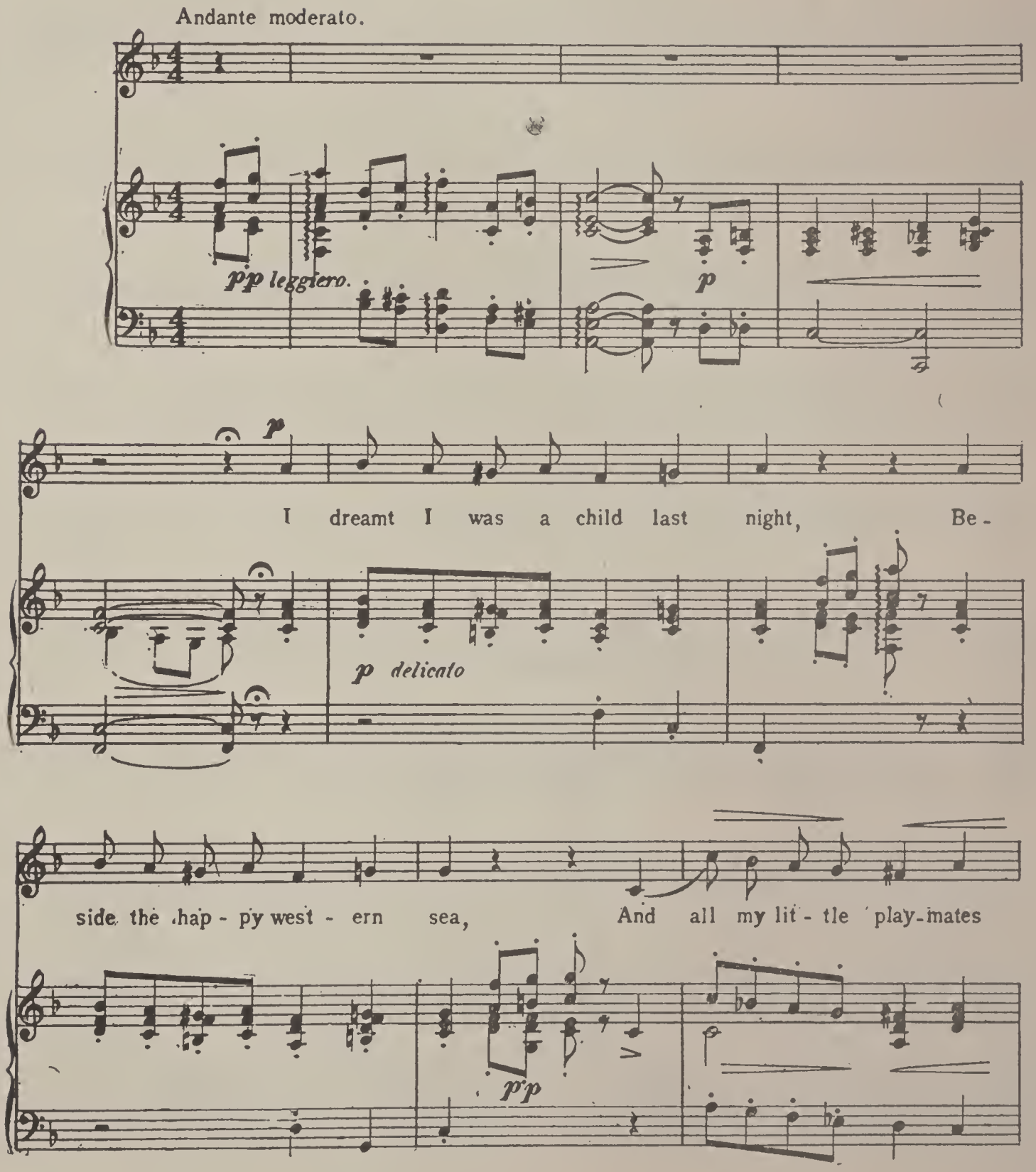
Thy work is done, thy pilgrimage is past,
Thy guardian angel's vigil is fulfilled.

—Bickersteth.

Angel-Land.

MEZZO SOPRANO OR BAR.

Words by F. E. Weatherly. Ciro Pinsuti.


Andante moderato.
pp leggiero.
p
p
I dreamt I was a child last night, Be -
p delicato
side the hap - py west - ern sea, And all my lit - tle play-mates
p p

un poco rall. *a tempo.*

bright Came back once more to play with me. We

a tempo.

pp *un poco rall.* *pp*

tempre pp

sat and whisper'd hand in hand, I

sempre pp

hear our ver - y words - to - day: "Oh

Piu animato. *con espress*

where, oh where is An - - gel - land, And

Piu animato

shall we ev - - er find the way? Oh,

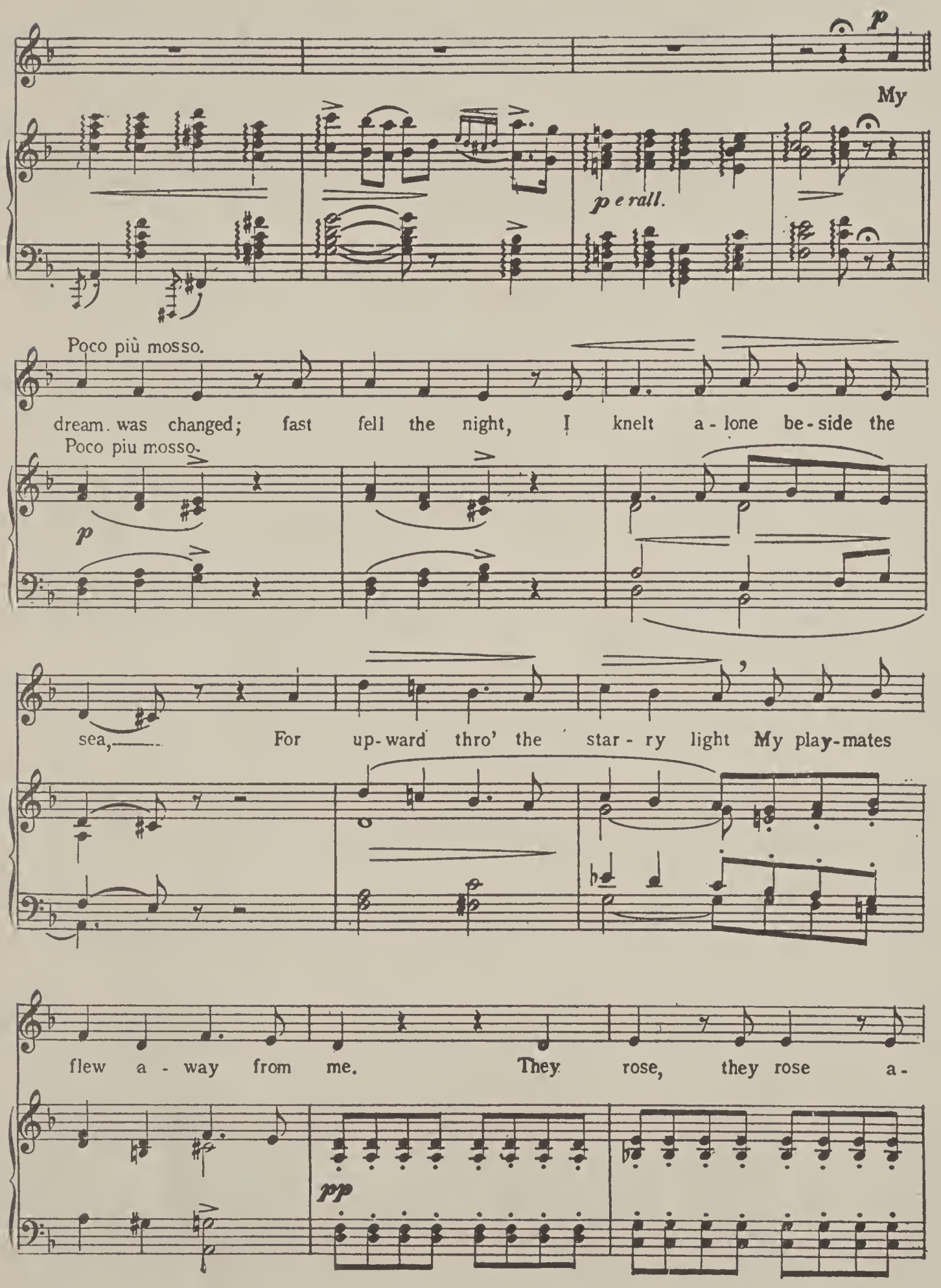
where, oh where is An - - gel - land, And shall we

ev - er find . the way? .....

f

f

dim.

pp molto melodioso

p
My
p e rall.
Poco più mosso.
dream. was changed; fast fell the night, I knelt a - lone be - side the
Poco piu mosso.
p
sea, For up - ward thro' the star - ry light My play - mates
flew a - way from me. They rose, they rose a -
pp

cresc. ed animando.

shin - ing band, I called them, but they might not stay; A-

cresc. ed animando.

cresc. ed animando.

way! a-way, to An - gel-land, My lit.-tle play-mates flew a-

cresc. ed animando.

f *rall.* meno mosso.

way!.....

meno mosso.

f *rall.*

pp molto armonioso.

p

O

p

Tempo I.

hap - py days! O play-mates sweet! O hearts of child-hood long a -

Tempo I.

p delicato.

pp

go, I won - der where we all shall meet, And

pp.

pp.

un poco rall.

animando assai.

what the joy we then shall know. O hear me, O

un poco rall.

pp animando assai.

cresc.

hear me, hear me. An - gel band, O

cresc.

f

lift me, O lift me from the gloom - y

f

animato.
con espressione.

shore,..... O take me home to An - gel-land, To

animato.

dim.

p

cresc.

be a child with you once more. O

cresc.

poco rit.

f

take me home to An - - gel - - - land, To be a

f col canto.

child with you once more! ..... To be a

pp lentamente.

rit

pp lentamente.

sempre largamente.

child with you once more! .....

seguendo il canto.

p

pp

morendo.

2 Ped.

The Angel Came.

Words by
G. CLIFTON BINGHAM

FREDERIC H. COWEN.

Andante moderato.

Voice.

Piano.

p

Two lov - ers walk'd in a

gar - den old, Dreaming of all that the years should hold, Watching the stars in the

poco cresc.

ev'n - ing sky, Plan - ning the path of the by - and-bye, There look'd an An - gel

poco cresc.

mf poco rit.

down from a-bove, Peace on his brow, in his gaze deep love; He turn'd with a smile and

p poco rit.

mf più lento. *p*

bow'd his head, "Not yet will I come!" the An - gel said.

mf più lento. *p*

Tempo I. *p* Two lov - ers stood in the

sun - light glow, Clasp - ing their hands with a whis - per low,

He looking in - to her eyes as they stand, She at the ring on her wed - ding hand.

poco cresc.

Still look'd the An - gel down from high, Tears in his eyes, in his heart a sigh;

poco cresc.

mf poco rit. *mf più lento.* *p*

Roses and thorns in the path they tread, "Not yet will I come!" the An - gel

p poco rit. *mf più lento.* *p*

Tempo I. *p*

said. Two lov-ers sat in the shad-ow dim, Singing to - geth-er an

p

dim. *dim.*

old - lov'd hymn, See - ing togeth-er, in fire - light glow, Man-y a face of the

rit. *mf*

long a - go. Then smil'd the An - gel watch - ing still,

p rit. *p*

Hearing the sigh, "Is it yet His will?" With wide-open'd arms and a low - breath'd name, And a

cresc.

mes - sage of rest, the An - gel came,— Then smil'd the An - gel

watch - ing still, Hear - ing the sigh, "Is it yet His will?" With

arms, and a low - breath'd name, And a mes - sage of rest, the

wide - o-pen'd arms, and a low - breath'd name, And a mes-sage of rest, the

An - gel came

An - gel came.

THE ANGEL'S GIFT.

Words by Mary Mark Lemon. Music by Cotsford Dick.

Andante con moto.

Piano

p *cres.* *f* *sf*

In the hush of a ten-der twi-light, When sha-dows veiled the land An An-gel came to the qui-et earth, With a white rose in his hand..... And the stars came out to list-en, As the An-gel float-ed by, For he

sang a song so gent - - ly, That it fell like a lul-la-by, a lul - - -

p *f ben marcato* *sf* *sf* *sf* *ad lib*

rit.

- la-by lul - la-by.

rit. *a tempo*

colla voce *cres.*

p

In the hush' of a ten-der twi - - light, When the

p *p*

p

waves crept ov-er the' sand..... The Angal paused at a cot-tage door With the

sf *p*

white rose in his hand And the flow.ers veiled their fac - - es, As the

An - gel float - ed by, For he sang a song so gent - ly That it

cres.

fell like a lul la by, a lul - - - - - la - by lul - - la -

ad lib

colla voce

by, In the hush of the ten - der twi - - light, When the

Più lento.

stars shone o - ver the land..... The An - gel kissed a

sleep - ing child, And placed the rose in its hand, While he

tranquillo.

accell:poco.

sang the song so gent - - - ly As he

accell:poco.

cres.

float - ed calm - ly by, And the child a-woke in

sempre p

cres.

Heav - - - en, From the An - - gels lul - - - la

cres.

cres. sf

by..... And the child a - - woke in Heav - - - en From the

f stentate p

f stentate ff marcato. p

cres - - - - cen - - - - do f

An - gels lul - - - la - by, lul - - - - - - - -

ad lib

cres - - - - cen - - - - do f

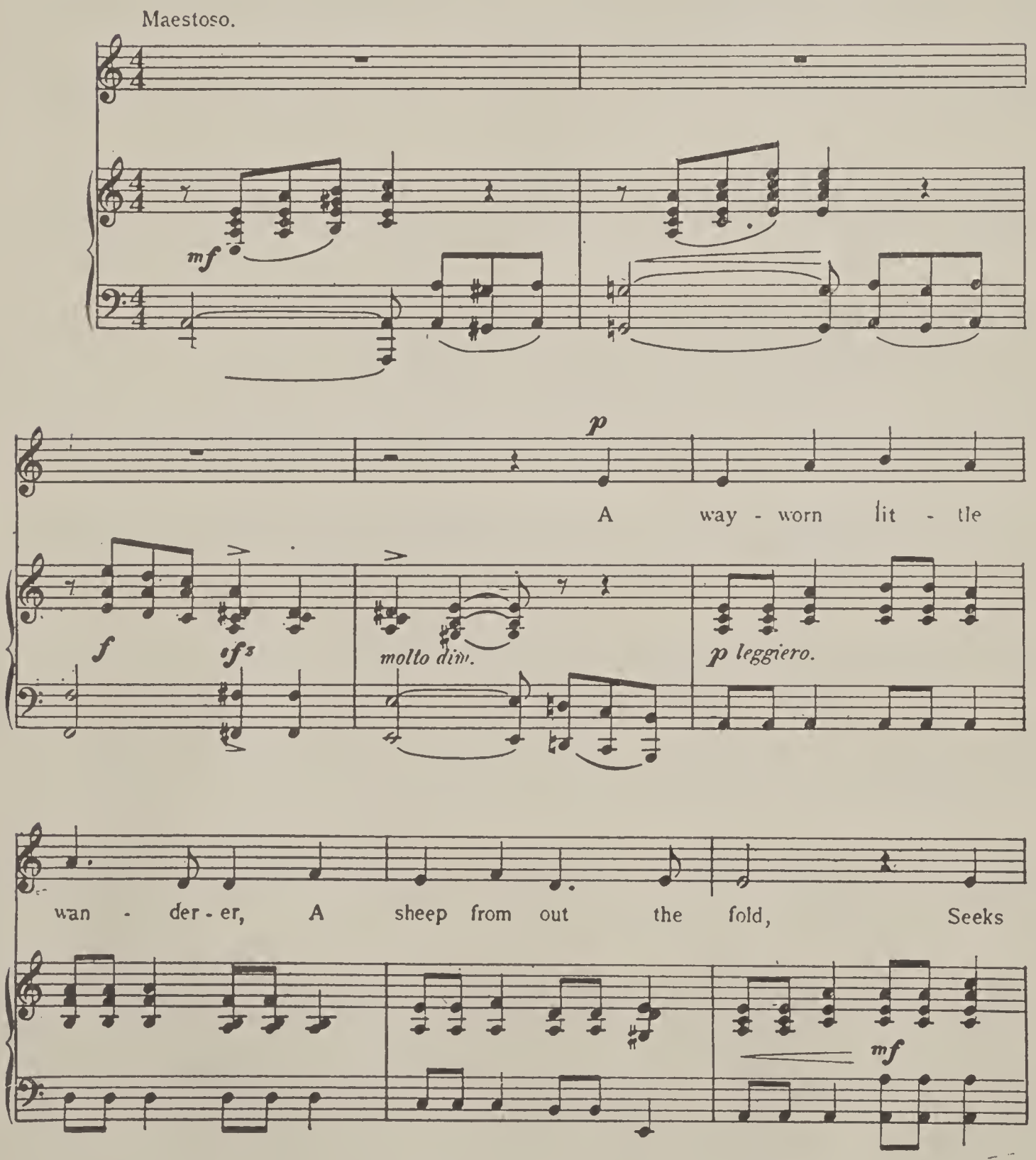
- la - by lul - - la - by.

rit.

f

The Angels' Lullaby.

MEZZO SOPRANO OR BAR.

Words by Felix Gerard. Odoardo Barri.

rag - ged, trem - bling and for - lorn, A shel - ter from the

cold. At last she's found a rest - ing place, 'Tis

but a bed of stone; Yet sleep has clos'd her

rall.

wea - - ry eyes, No more she feels a - lone, For

rall.

Lul - la bys the an - gels sing her, Songs of com - fort, peace and love,

Tell - ing of their Fa - ther's shel - ter, In the realms of bliss a - bove;

Tell - ing of their Fa - ther's shel - ter, In the realms of bliss a - bove.

mf

Oh! hap - py lit - tle wan - der-er! Thou'rt gath-er'd in the fold; A

mf

lamb be-fore thy Fa - ther's throne, In pal - a - ces of gold! In

pit - y lov - ing an - gels took Thy soul with ten - der care, A

rall.

flow'r once droop-ing by the way, To bud and blos - som there,..... And

molto rall.

Hymns of praise with an - gels sing - ing, Songs of com - fort,

peace and love; Safe - - ly by thy Fa - ther shel - ter'd,

In the realms of bliss a - bove, Safe - ly by thy

Fa - ther shel - ter'd, In the realms of bliss a - bove.

In ..... the realms ..... of bliss ..... a - bove,

In ..... the realms of bliss a - bove!

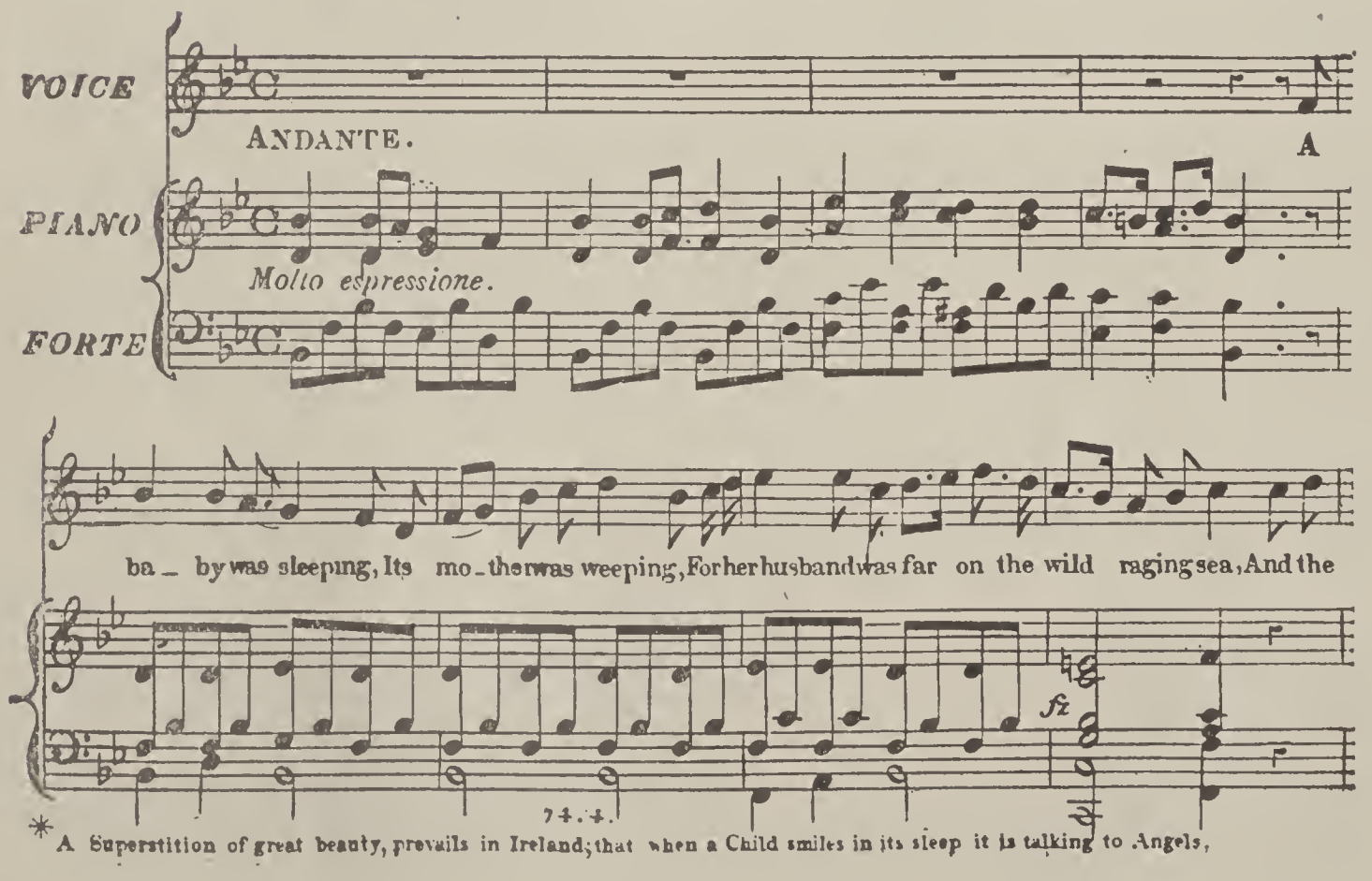
Music

Music is the melody of the heart and the poetry of the soul. Music is a fine art; it therefore deals with abstract beauty and so lifts man to the source of all beauty, from the finite to the infinite and from the world of matter to the world of spirit and to God.

When the dusk steals over the city,
  And the children fall asleep;
When the mothers watch in the silence
  And guard o'er their slumbers keep,
There is One who heeds them and listens
  To whom every word is dear;
For the faltering prayers of the children
  Are the first that the angels hear.

—Anonymous.

THE ANGELS WHISPER,*



* A Superstition of great beauty, prevails in Ireland; that when a Child smiles in its sleep it is talking to Angels,

Ad lib

temp - - est was swell ing, Round the fish - er - mans dweelling, And she

Cres:

Colla voce

cried "Dermot dar - - ling, Oh come back to me." Her

Prayers

while she , The ba - - by still slumber'd, And smil'd in her face as she

bend - ed her knee, "Oh bless'd be that warning, My child, thy sleep a - dorn - ing, For I

Colla voce:

know that the an - - gels are whisper_ing to thee?" And

ppp pp

while they are keep - ing Bright watch o'er thy sleep - ing, Oh pray to them soft - ly, my

ba - - by with me, And say thou would'st ra_ther, They'd watch o'er thy Fa - - ther, For I

Colla voce.

know that the an - - gels are whis_ pering with thee.

pp

The dawn of the mórning,-- Saw Der - mot re-turn - - - ing, And the

wife wept with joy her babe's fa - - ther to see, And

f

close - - - ly - ca - res - sing Her child, with a bless - - - ing, Said "I

knew that the an - gels were whis-per-ing with thee."

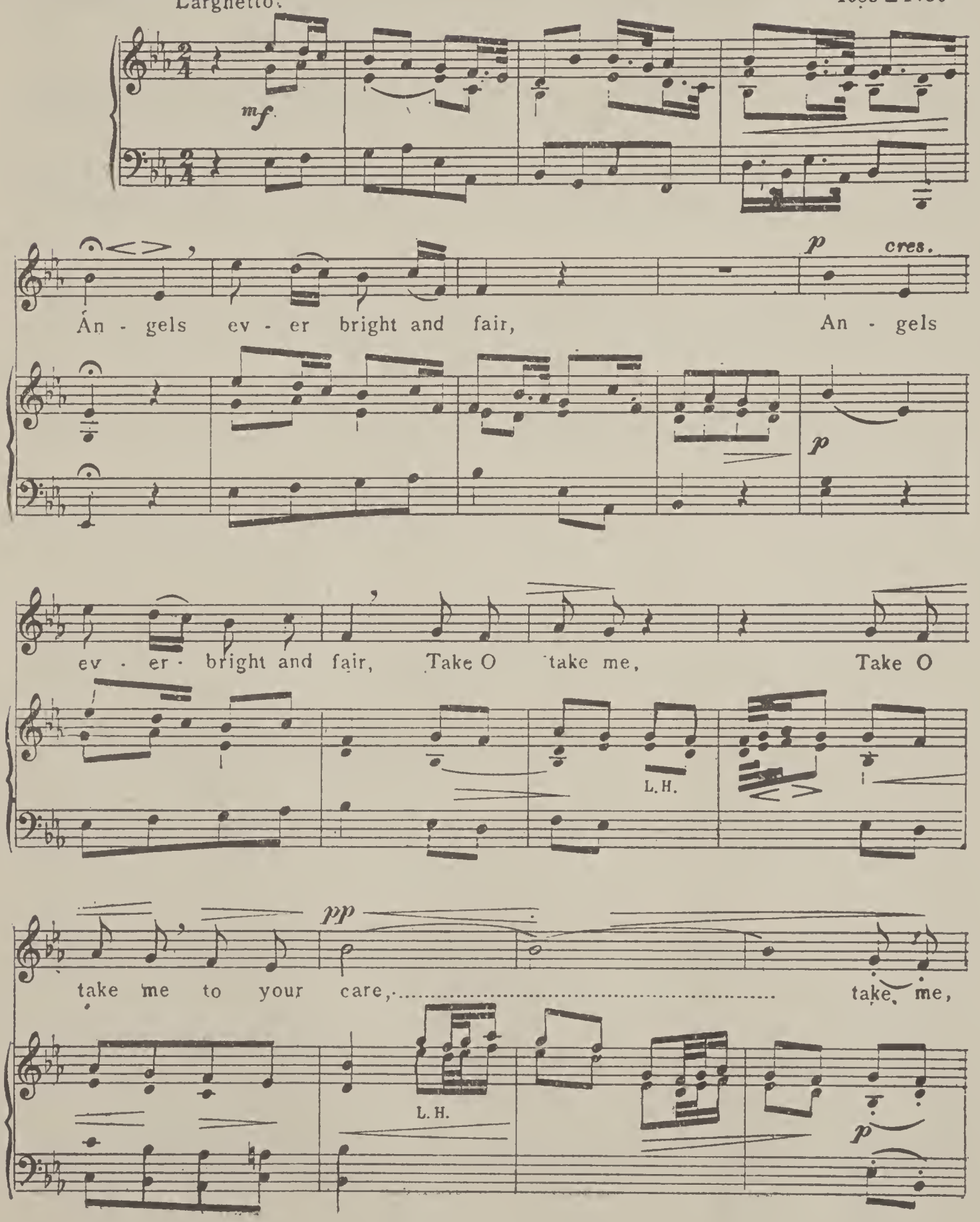
ppp

ANGELS EVER BRIGHT AND FAIR.

From "Theodora".

G. F. Handel.
1685 – 1759

Larghetto.



fz p mf

Take O take me, An - - gels ev er bright and fair, Take O

mf

cres. rit

take me to your care, Take O take me to your care.

cres. f a tempo.

Faster

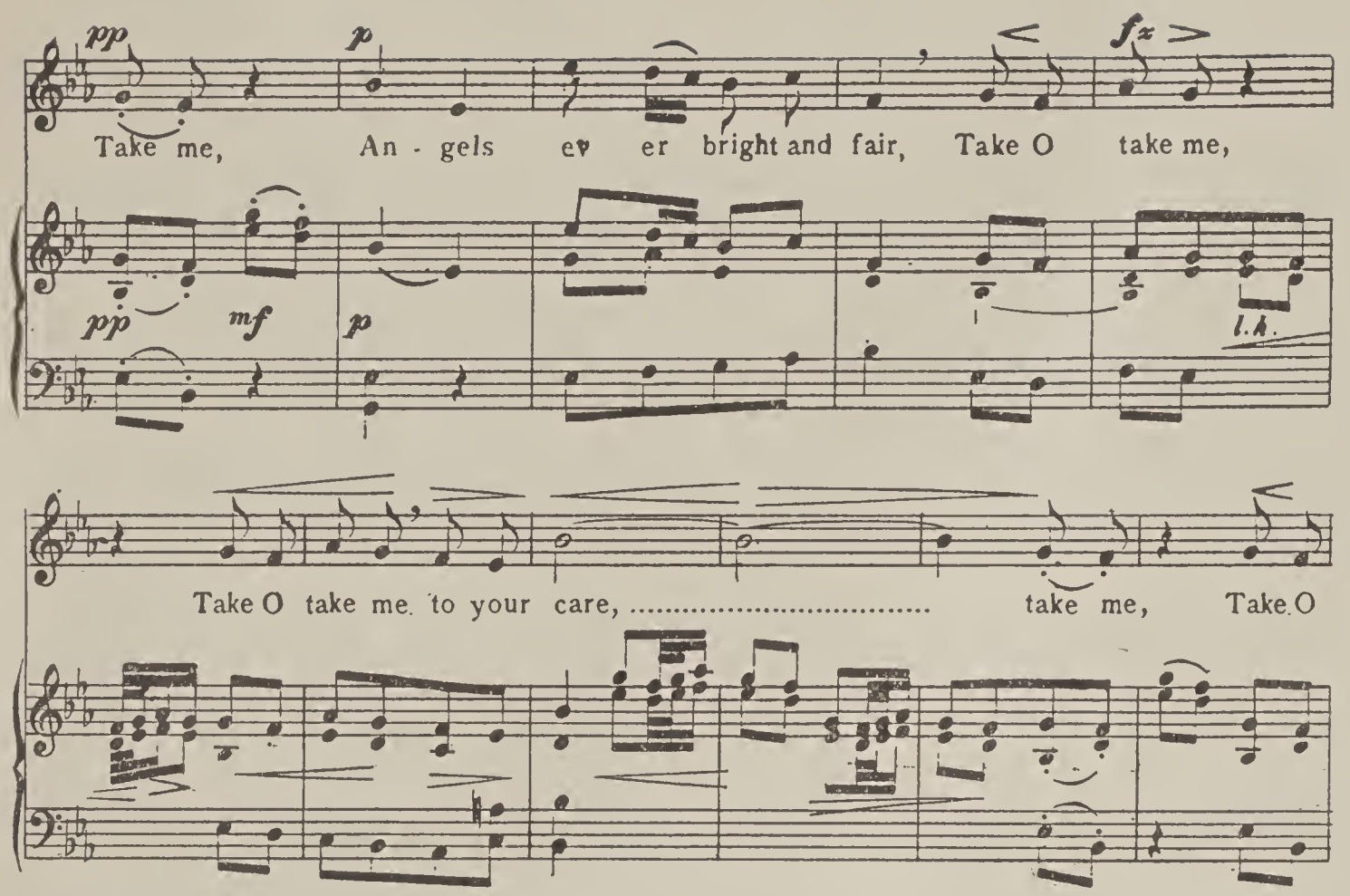
f

Speed to your own courts my flight Clad in

f Faster.

poco rit. Tempo Imo

robes of vir-gin white, Clad in robes of vir-gin white, Clad in robes of vir-gin white.

poco rit. Tempo Imo

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